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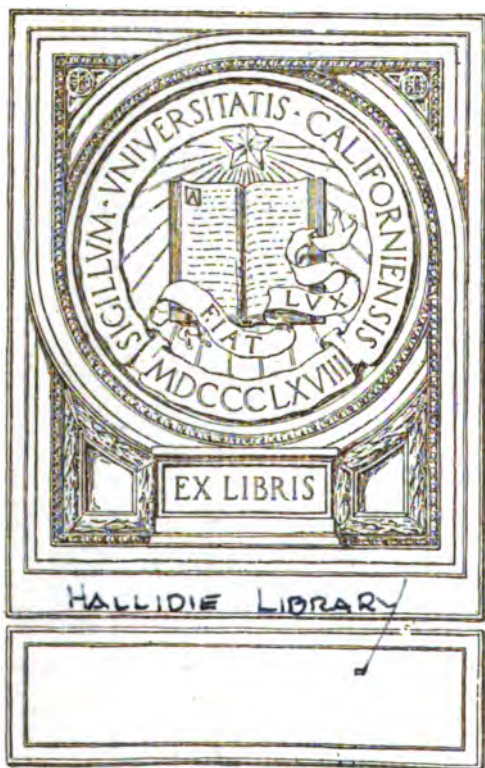
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HEBREW
CRITICISM AND POETRY,

&c. &c.

“ It is strange, that persons of a liberal education, whose curiosity often
“ prompts them to take no small pains to learn a modern language; or to acquire
“ so much skill in the Latin and Greek, as may enable them to read with ease a
“ classic author, though a heathen, should not be excited by the same curiosity
“ (if by no other motive) to get a little insight into the Hebrew, and to study in
“ their original language, (I might call it perhaps, with some, the original lan-
“ guage, as a further incentive to the curious) books of so singular a nature,
“ that in all the heathen world of learning there is scarce any thing to be met
“ with of the kind; not any thing that will bear the least comparison.”

PETERS on Job, 2d Ed. p. 464.

UNIV. OF
HEBREW
CRITICISM AND POETRY,

OR,
THE PATRIARCHAL BLESSINGS OF ISAAC AND
OF JACOB,

METRICALLY ANALYSED AND TRANSLATED;

WITH

APPENDIXES

OF

READINGS AND INTERPRETATIONS OF THE FOUR
GREATER PROPHETS,

INTERSPERSED WITH

METRICAL TRANSLATION AND COMPOSITION;

AND WITH

A CATENA

OF

THE PROPHECIES OF BALAAM AND OF HABA'KUK,

OF

THE SONGS OF DEBO'RAH AND HANNAH,

AND OF

THE LAMENTATIONS OF DAVID
OVER SAUL, JONATHAN, AND ABNER,

METRICALLY TRANSLATED;

ALSO WITH

THE TABLE OF FIRST LESSONS FOR SUNDAYS,
PAGED WITH REFERENCES.

BY GEORGE SOMERS CLARKE, D.D.

VICAR OF GREAT WALTHAM IN ESSEX.

LONDON:

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AND SOLD BY J. WHITE AND CO., FLEET-STREET.

1810.



TO VNU
ANNOUNCED

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INVOCATION

TO THE LIGHT OF LEARNING.

PROGRESSIVE light of learning's ripening age!
Expand thy broadest lustre o'er my page!
Dispel each mist of ignorance and pride;
And bid the bigot's ancient rage subside!
Unveil to mortal eyes thine hidden store;
And clear from error's blot religion's lore!
Before thy votary spread thy noontide day
Through paths, where great ^aCappellus led the way!
Where, his bold track to follow not intent,
Hare, Secker, Green, Lowth, Blayney, Newcome, went!
Where close pursuit rewards the critic's toil:
Where richly scatter'd lies barbarian ^bspoil!
 Bid thou thy blaze, to sainted ^csires unknown,
Mark each prophetic meaning for thine own.
But let thy votary scorn the mystic sense,
Of daring ignorance the vain pretence!

^a The immortal author of *CRITICA SACRA*, which his bigoted enemies termed *Critica Audacia*.

^b The spoil of words and meanings left by barbarian interpreters ignorant of their value.

^c 'The fathers [of all, Dr. Jortin might have said, as well as] of the fourth and following centuries, considered as historians or recorders of facts, are valuable; considered as divines, are of very small use and importance for the most part.' *Remarks on Eccles. Hist.* vol. iii. p. 84, ed. oct. 1805.

E'en bid him, left behind the papal dreams,
 Seek the ^apure current of the Hebrew streams;
 And dauntless, though unfriended, trace a road,
 Where priesthood-ridden critics never trode.
 Give him to tell, what first he ^bfear'd to find,
 The dictates of Isaiah's ^cmighty mind :
 What Anathoth's pathetic bard ^dforetold ;
 What plain events Ezekiel's views unfold :
 What ^eanswer from Jehovah Daniel bore ;
 What Christ the temple-worship should restore :
 Nor bid thy votary bow to ^fsceptred names ;
 To Ptolemy, to ^gDamasus, to James ;
 To that imperfect learning, which appears
 Throughout the long descent of former years.

Give him in measur'd numbers to expose
 Of Jacob's tribes the ^hblessings or the woes :
 What ⁱBcor's son beheld from Pisgah's hill ;
^kHabákuk's vision of Jehovah's ^lwill ;
 Beneath her palmy shade ^mDebórah's song ;
 The strains of ⁿHannah's joy, and ^oDavid's plaintive tongue.

Give him, if life Jehovah shall afford,
 To fix the sense of each divine record ;
 Beneath Boeotian clouds thy boon to know ;
 The gift supreme to take, and widely to bestow.

^a See pp. 342—347.

^b See Preface, and notes thereto.

^c xlix. 21. p. 180, and lxi. 1. p. 184.

^d x. 24. p. 221, and xxxi. 22. p. 250. Chastise thou me without taking away my religion by captivity, is the plain meaning of the former verse.

^e Pp. 355—357.

^f The reputed instigators of the Greek, Latin, and English versions of the Hebrew. But, see the Preface, and notes thereto.

^g See p. 408.

^h P. 6.

ⁱ P. 381.

^k P. 387.

^l iii. 2.

^m P. 397.

ⁿ P. 401.

^o P. 403.

PREFACE.

THIS work, small in its original plan, but increasing as occasion required, owes its rise to a duty, incumbent on its author, of conferring education ; and to a judgement thereupon formed,—that a volume, which is universally allowed to be of all others the most important, merited the first attention of a learner and of a teacher. Having therefore with his * pupil made the grammatical preparation and passed through the Psalms, a part more easily to be procured than the whole, the book of Genesis became the next object of consideration, and presented no obstacle earlier than the forty-ninth chapter, the difficulties of which, on account of the importance attached to its tenth verse, as well as the general beauty of the context, he resolved to endeavour to surmount. What he consequently effected will appear in the following Introduction and three subsequent half sheets. With regret he considered himself bound not to delay his pupil by the detached poetical pieces, which are interspersed throughout the historical parts of the divine volume, and therefore in no great time they began the prophet Isaiah with the assistance of Bp. Lowth. Here also he was mortified to find, that

* P. 265, note.

even with the aid of that learned prelate and of Mr. Dodson, added to the Greek of the LXX and to the public translation, the facility of the former part of the Bible had stopped with it, and after the utmost endeavours much remained incomprehensible. He resolved, however, not to be discouraged; but by repeated perusals to make, if possible, every thing easy. In the prosecution of this plan, by which the progress both of the learner and of the teacher was greatly interrupted, much and very unexpected was the surprise of the latter at discovering even as early as in the second chapter of Isaiah, that the prophets could not be understood as they usually had been, but by what has been called the double aspect, a rule of interpretation never allowed in any other writings, and unknown to the critics of antiquity. As he had now resolved to publish his Interpretations of Isaiah as well as of the Patriarchal Blessings, his hesitation, between a respect for long established opinion and the common honesty, as he deemed it, of not suppressing his private convictions upon matters of the greatest importance, became most distressingly great. Persons of eminent learning and high in situation in both of the united kingdoms having received his letters upon the occasion, and not being able in reply to satisfy him, he corrected his proof, and very reluctantly, as the reader may perceive by comparing pp. 29, 80, 103, 116, 150, retreated from a mode of interpretation, which he has at length judged to have been originally an artifice of the church of Rome.

But, stay your triumph, infidels! on the one hand:

and on the other, church of Rome! and every other church distinct or sectarian from the established, sink, the church of England alone excepted, to your merited annihilation. The divine revelation by Moses, and the interpretations of it by the founder of the improved religion, the internally evident authenticity of the former, and the intrinsic excellence of the latter, supported by experience of their beneficial effects, have fixed upon a rock. Rightly then have the clergy of the established church of England, since its separation from that of Rome, esteemed the sermon on the mount their best source of instruction; and, the nearer they have approached to the most enlightened times, have the more preferred to impress upon the world as duties the *moral precepts of the gospel, rather than discuss the doctrines, which excellent persons in earlier ages, and with the best learning which could then be attained, derived from the books of the Old and New Testament. Still more laudably have the clergy of the established church exercised both their ingenuity and their judgement, in penetrating deeply into the human mind, and there discovering the origin of moral action; and in examining actions and noting all the differences, even the most minute, and every shade of offence against the divine precepts. Rightly have they endeavoured, by the variety of their applications, and by the force of their arguments, to form and main-

* Thus giving to religion the advantage, if it is any, of being intelligible to all capacities, and avoiding every thing that is incomprehensible.

tain a church of Christians, which, to the honour of the religion, by conferring the greatest benefits on society, should also dignify human nature.

If even then the *Messiah in Isaiah should, in the single aspect of prophecy, appear to be Cyrus, or Isaiah himself; and the †servant or elect of Jehovah, Jacob or Israel: if the branch in ‡Isaiah and in §Jeremiah should be the not expatriated by Babylonian captivity, or Zerubbabel and his not idolatrous successors in the reunited throne: if the Messiah or anointed commander in Daniel ||, ix. 25. 26, should also be Zerubbabel; and persons of no greater importance should be found to have been predicted in the minor prophets: if the ¶star out of Jacob by Balaam should be, as judged to be, no more than the royalty in the tribe of Judah; and the Messiah of the **Psalms to be but David, or Hezekiah as one of the family of David: if, lastly, even the whole of the New Testament, with the exception only of the sermon on the mount and of the plainest parts of the narrative of the life of Christ, upon which the evangelists are generally agreed, should at any time be proved to be the fabrication of well-designing persons in very early times, tinctured with nearly the sole knowledge of the Old Testament, not in its original, but through the medium of the ††Chaldæo-

* xlv. 1., lxi. 1.

† xlii. 1. p. 111. sq.

‡ iv. 2. pp. 32, 33.

§ xxiii. 5. p. 240.

|| P. 355.

¶ P. 384.

** ii. 2.

†† 'The seventy interpreters did many things well, as learned men; but yet as men they stumbled and fell, one while through

Coptico-Alexandrine-Greek ;—still is the Christian religion, still is the Church of England, safe. But, where is the Church of Rome? In the opinion of all dispassionate persons, condemned to annihilation in the miserable corruption of apparent ignorance but detected artifice. Where is the sectary? Where the multitudinous methodist, the legions of illiterate pretension, the Calvinist, or the Arminian? Where, in short, are all of every sect who have departed from the establishment, on the ground of better comprehension of the Bible from translations only? Wallowing in the mire of misinterpretation, or grovelling in the dust of doctrines not to be discovered in the genuine original, and enwrapped in the ‘filthy rags’ of their own righteousness, no where to be found but around themselves and in the translation of their predecessor, the public translator of Is. lxiv. 6. The author of ‘Methodists and Papists compared’ was in part right, and in part mistaken; for he was actually comparing identical people, scarcely diversified by the slightest modifications. Let them then quietly enjoy their opinions, and the cheap time-spinning of their evening preachings and associations: but, let not the Established Church, whose protection is the

oversight, another while through ignorance; yea, sometimes they may be noted to add to the original, and sometimes to take from it.’ King James’s translators to the reader. See also in the developement of the Vision of Flowing Waters, Ezek. xlvii. 1—12. a sketch of their character:

To whom, though erring and corrupted, pays
Each distant time their well-earn’d meed of praise.

(B 2)

business of Government, apprehend any thing from the increasing multitudes of mistaken pietists. The bow is drawn 'at a venture,' in the *integrity of the drawer, and in the discharge of his duty: let only the religionist of human device be smitten 'between the joints of the harness.'

Thus much in explanation for the variety of the following interpretations from the accustomed; if any explanation could by liberal and intelligent persons be deemed necessary from an author, whom not only it would ill become to oppose the creeds and articles of the religion of his country, but who upon †former occasions has manifested a desire to maintain them. Liberal and intelligent persons he mentions; because they either have it in their own power to examine whether he has faithfully read and interpreted the antemasoretic text of the Old Testament in its literal or single aspect, or they can obtain correct information on the point from persons equally liberal, and more intelligent in the language. But more than this is justly claimed in behalf of the established religion of the country. The compilers of the creeds and articles professed to derive, and doubtless did derive them from, and could prove them by, most certain warrants of sacred scripture. But even supposing that in every instance they could not prove them with equal ease, human imperfection demands some allowance, and the incomplete state of the

* Heb. 1 K. xxii. 34.

† See Sermon on the Everlasting Fire of the Athanasian Creed.

knowledge of ancient languages, particularly of the oriental, in former times, demands some more. They intended, also, or it may be believed that they intended, to adopt the Christian religion in its primitive purity; to renounce the Church of Rome, and to admit no schism or sectarianism: and therefore subscription to creeds and articles compiled under such circumstances, is professing the pure religion in intention, whether such creeds and articles can be proved from the present reading and interpretation of scripture or not. But, what better compilations have been made on either side of the Church of England, and without the pale of its establishment; or which can be proved by more certain warrants of scripture? Certainly none. And if even not one of the articles of the creeds or of the religion of the Church of England could be proved, still if these have at all been compiled under the view of a compromise with the church of Rome on the one hand, or the church of Geneva on the other, and have spared the further effusion of blood, after much had been spilt on account of religion, they have thereby produced one of the most beneficial effects of Christianity, and might, on account of their *utility, be adopted in its stead. The authors of them have endeavoured to unite in one bond of religious consent

* ‘Go, farewell!’ said Elisha, when leave was asked even to worship in the house of Rimmon. The national religion of Syria, although idolatrous, was not to be slighted by a subject however better informed. See note! on the Lesson for the morning of the Eleventh Sunday after Trinity, p. 413.

error on all hands for the mutual good of all; the error of Origen, of Jerome, and of the church of Rome, with the error of Calvin, of Luther, and of Grotius: for, where is human perfection? Can the Church of England itself pretend to it, or any of its advocates claim it for her? But for the establishment of consent and peace in the midst of inevitable error, the creeds and articles of the Church of England adopt something of the sentiments of all parties; and thereby, to the honour of the peaceable religion which it professes, endeavour to conciliate all with amicable concessions.

Let it be supposed that no religion is right, and it is *maintained that neither the Catholic nor the sectarian from the reformed church rightly interprets

* Notwithstanding the share of influence which both Geneva and Rome, or Jerome's Vulgate and Calvin, have had upon the English translation of the Bible, their comprehension of the word *yw* and its heemanthie is in the following sheets rejected *in toto*; so that where in the public translation the word 'salvation' occurs, the Hebrew author is believed to have meant 'help,' 'temporal deliverance,' or 'restoration from Babylonian captivity,' and those only and without reference to any thing more. If words are to have two faces or meanings, and a reader is by law bound so to read and interpret them, the divine gift of understanding is frustrated; for, the context will not help out such double interpretations. See Sermons on Fast 1808, and on the Athanasian Creed.

Catholicism and Calvinism are also referred to the visions, Ezek. xlvii. 1—12. and Dan. ix. 25—28.: and with respect to the former, the popular preacher of nearly half a century may compare Abp. Newcome's interpretation with that which himself delivered a great many years ago, when the waters were allegorised into the grace of the holy spirit, in which, with the usual humility,

scripture; the creeds and articles in the case supposed become a political scheme for the valuable purpose of peaceable consent, and may with full liberty of conscience be by all persons subscribed. Further objections, after this view of the matter, can on the part of the catholic or of the sectarian be only political; and then the arguments of a late orthodox chancellor become paramount: 'I care not which is the right religion; whether yours, or any other, or none: if your religion was uppermost, you would keep us under; but, as ours is uppermost, we will keep you under! That is all.'

he represented himself as standing only up to the soles of his shoes, whilst the clerk behind him had enough to swim in.

Let him, whose education, abilities, endeavours, and even success, have all been laudable, compare and impartially judge; whether Calvin himself, Abp. Newcome, or the present interpreter, has paid most attention to the original text; and whether a revelation could not, and might not, according to such comprehensions as to human creatures have been afforded, have been as well delivered in words of one meaning as in words of two. The 'commandment with promise,' 'that thy days may be prolonged,' will, according to the double mode of interpretation, confer life to come on him who shall obey only that commandment.

* There certainly ought to be no quarrels on account of religion. If subscription is the law of the land, every one ought to subscribe. But, in maintaining the right and expediency of creeds and articles, and even the beneficial effect of universal subscription to them, peace and obedience to government alone are maintained: the private right of all persons, even subscribers, who have capacity, to interpret the Hebrew and the Greek of the scriptures esteemed sacred, and to publish their interpretations, ought not to be questioned. The present interpreter knows not of any law

The readings of the Hebrew writers have, in the following sheets, been founded on the presumption, that the antemasoretic text is the most ancient and the best, and that the vowel points of the masoretic are of no authority whatever; that also, where every other help fails in giving a suitable reading to a text, recourse can alone be had to conjecture. In short, no supposed integrity, or even inspiration, has been allowed to prevent the Hebrew text being read as that of any other ancient book; with the integrity and best judgement of the reader, and without regard to any *theological opinion. The metrical system, explained in the Introduction, has afforded great assistance both in the readings and in the interpretations; which indeed were designed to be but additions and corrections to the valuable translations of the four greater prophets by Bp. Lowth, Dr. Blayney, Abp. Newcome, Mr. Wintle, and the layman Mr. Dodson:

‘Magnanimi heroes, nati †melioribus annis!’

Wherever any chapter, part of a chapter, or part of a verse is omitted by the present interpreter, he

which forbids such interpretations as his; but, if any such law exists, it becomes him, as a subject and as a subscriber to articles, to desire that his own interpretations of the Hebrew may be cancelled before the superior learning of the law.

* Nor is any Chaldee paraphrast or Hellenistic writer, either of the Old Testament or of the New, or any rabbinical interpreter, allowed to influence the plain meaning of plain words.

† But the times in which they were born did not admit of unbiassed interpretations of the Hebrew text.

therein differs not materially from the abovementioned writers: where he prefers the public translators to them, he believes that he has seldom omitted to notice it.

In addition to the Hebrew Bible, with reference to which the books of the Greek Testament were evidently written, being a volume of the greatest importance to learners in a Christian country, as also the first lessons in churches are from it read through the medium of a translation not universally intelligible, the wishes of those who would understand as well as hear and read have been consulted; even beyond the limits of the four greater prophets, in whose writings are many of the first lessons for Sundays and holydays. It was therefore that Habákuk, the second chapter of which is a lesson, and the whole, particularly the end, poetical, was metrically given. For the same reason the Prophecies of Balaam, and the Songs of *Debórah* and Hannah, have been also thus rendered. The Lamentations of David for Saul, Jonathan, and Abner, appear; because the author scarcely knew where to stop in offering what he thought would be acceptable to the reader. Nor are the metrical translations in any place of which the author is aware, the last clause of *p. 11. and of †Hab. i. 6. and a ‡line in Hab. iii. 8. excepted, paraphrases to fill up, but words representative of equi-

* ‘His banners from between, *the law of God*;

† ‘Dwellings not theirs, *new objects of desire*.’

‡ ‘*These could not indignation fire*;

valent significations in the original ; accordingly as it was read and interpreted with his best judgement. For the better comprehension also of the Lessons, the table of them from the Book of Common Prayer was extracted, annotated with interpretations, and paged with reference to those chapters which more fully appear in the preceding sheets.

After the opinions delivered by the excellent authors before mentioned, and many *others, in favour of a new translation of the Bible, it would be superfluous at present to resume the subject: the labours of those writers, to which the present work is proposed as an humble addition or correction, may in part supply the want. Health and sufficient encouragement to enable him to proceed in his plan of giving a prose translation, with notes, of the minor prophets and psalms the author hopes will not be wanting to him. And although with respect to the latter, as they are constantly read in churches, many may think, that they are in general sufficiently intelligible ; others may be of opinion, that even after the commentary of a late amiable prelate, ‘ the repetition ‘ of them, as performed by multitudes,’ continues to be, as he expressed it, ‘ but one degree above mechanism.’ Many, when reading them, might wish to know the occasions of these thanksgivings or complaints, and the allusions in individual verses ; according to their literal meaning, without allegory, or that imaginary interpretation which has been assumed

* See Sermon on the Fast, 1808.

when the real was *difficult of discovery. Some specimen of the author's interpretation of these ancient compositions, and a sketch of his comprehension of their general subjects and of their authors, have †already appeared before the public. But neither by preceding, by the present, or by subsequent labours, can he hope to overcome, or to see overcome by superior writers, the invincible obstinacy of ignorance and prejudice. The Romanist on the one hand will continue to claim liberty of conscience; and the Methodist or Calvinist on the other to allegorise and ‡expound from the § English translation what neither

* See Bp. Patrick, Preface to Paraphrase on the Psalms.

† In his Sermon on the Fast, 1808.

‡ 'Curse ye Meroz,' &c. through the verse, exclaimed one of these expounders against the sluggish part of his audience: but, see in the Song of Debórah, p. 399., this 'Meroz'! To the note ** it may be added, that the lots of the tribes of Judah and Simeon were the most southern, and at the greatest distance from the field of battle on the banks of the Kishon.

§ No retailer of the English translation should the author of Emily, a moral tale, have been expected to be, vol. ii. p. 65. concerning Jephtha, in a place where must have been opportunities of seeing the sermon upon the vow by the late very learned President of C. C. C. and father of the present Bp. of London, published at a time when it was not unfashionable for persons in such situations to know Hebrew.

No rash vow made Jephtha to 'sacrifice' the first living creature he should see on his return home: he vowed only, Judges xi. 31., that such should 'be Jehovah's, or I will make to ascend to him a 'burnt-offering.' Accordingly, v. 35., he rent his clothes, and said, Alas, my daughter! for having thus sequestered her to a single life. For the like use of the suffix see Is. xlv. 15.

Calvin nor Wesley rightly understood in the original, but only through the medium of *such interpreters as Origen or Jerome. It may however afford satisfaction to some to learn, that they who would claim right on their side actually have not even a shadow of †right; and, that the right in the present question is, entirely as it should be, in favour of power.

The unprejudiced and intelligent may discover from the author's title, what is the fact, that his application and experience have not been of a few years; and that his time has not been engaged in situations, which lead to high promotion, or great emolument, but allow not always the leisure for extensive or deep research. ‡ Introductions, to that which he now lays before the public, have been in the world nearly two years, without any notice of disapprobation having reached him. But, previously to these introductions was a considerable part of the present work printed, and much more of the copy in the hands of the printer: in all which part, after that he had resolved on rejecting the double interpretations of the allegorists, he made many and great corrections in his proof, and found in the printed

* Doubtless excellent for their time, and to whom the Christian world is under great obligations: but, in all professions knowledge is subject to the accumulated improvements of succeeding ages.

† It is again, and in the most unqualified manner, asserted, and it will be maintained, if the following sheets do not sufficiently prove it, that ALL persons out of the pale of the established religion VERY GREATLY misinterpret the Bible.

‡ Sermons on Fast 1808, and on the Athanasian Creed.

sheets room for additions and further corrections. These therefore he thought right to place immediately next to the readings and interpretations to which they refer, and to page in one view with them in the table of contents prefixed. He has regretted, that he had not earlier applied himself to the study, of which the following sheets are the fruit: but, it was his lot to fall rather among those who, like Jerome, esteemed the language *barbarous, than among any who deemed it useful, or with whom it was fashionable. He refers to an early time of his own life, when himself was otherwise employed, when Bp. Lowth had published only his *Prælections* and *Michaelis* on them, and when the study was to be pursued, either masoretically or with the vowel points, as taught in schools with perplexity to young scholars, and with Patrick upon Lowth and Pole; or else according to the more recent but as yet decried method of Mr. Parkhurst. An abridgement of Mr. P.'s Grammar he at that time purchased, without knowing when an opportunity of using it would be afforded; and without foreseeing that it would lie dormant in his possession nearly thirty years, and then upon what occasion it would be brought forward: but, he ever anxiously wished for an opportunity, and was not unmindful of an example in a †superior, from whom

* The translators to the reader.

† The Rev. Dr. Huddesford, who died President of Trinity College, Oxford, 1776, had a small Hebrew Bible by his side in chapel, in which he looked whilst the first lesson was reading.

without private solicitation he had received *almost the only material service which, independently of relatives, has at any time been conferred upon him. For the new interpretations of the Hebrew text, which he has given, he has some reason to believe himself sufficiently early, and that even now they will not be readily admitted, from what he has observed of the controversy with the late learned Dr. Blayney at Oxford. If the times are as yet ripe for such independent interpretations, they scarcely were but a very few years ago; and nothing but the author's own conviction of the justness of them would suffer him to venture them now. But, in apology for their independence, if not novelty, all that has occurred to him, and perhaps sufficient, has been already offered; excepting that he may have wished to have been better prepared to give the former part of the publication with the accuracy and completion, with which by practice he has been enabled to execute the latter part: but, delay might have prevented the whole, even the suggestion of hints to abler pens.

The index of things will exhibit, particularly in the new interpretations, less than has been performed; for, a page frequently contains more than one of them. Additions to the Hebrew text are often expressed in the line of translation by d., or by d. d., if the words to be blotted in the original are two, or by d.

* The Rev. John Filkes, B.D. Vicar of Navestoke in Essex, the author's much esteemed tutor and friend, ought not for disinterested services to be forgotten by him.

with a figure denoting the number of the words of the interpolation. In the index these may sometimes doubly appear under the title of Additions, and under that of Interpolations believed, or else under that of words rejected by the metre. The ellipses, particularly of the prepositions, are frequently fully translated without notice: sometimes, but not always, they are paged in the index; which, as well as the notes, might have usefully been fuller, had not the author recollected the uncertainty of time, and been desirous of proceeding, without delay, in his plan of giving something more, and, if possible, better to the public.

He has now to plead his distance from the press as an apology for more errata and * defects of corrections,

* For 'my-' r. 'mine-' before a vowel or an h, *passim*.

Ketib r. Cetib, *passim*.

31. 17. and *passim*, for Lord r. Jehovah.

33. See Index in 'Branch.'

51. 4. for decreed r. ruinous

Is. xxxi. 9. "Even-his-strong-hold by-a-banisher shall-be-
"transplanted,

"When-shall-be-stricken-with-consternation at-his-flight his-
"princes:"—

Understand the seat of the Assyrian monarchy transplanted from Nineveh to Babylon: and, for the banisher, or changer of dwelling, see Jer. vi. 25., xx. 4. 10., xlvi. 5., xlix. 29.; Lam. ii. 22.; Ezek. xxi. 12.; Hab. iii. 16.; Ps. xxxi. 15.

Is. xxxiii. 15. p. 84. 'cruelty.' Note: perhaps, idolatrous dedication. See Ezek. xvi. 36. 38., xxii. 2., xxxiii. 25.

xl. 12. p. 126. note; In the speech of Jehovah Cyrus is styled 'a common man.' מן הָעָם.

xlviii.

than he expected, the great difficulties which are at present more than ever thrown in the way of the transmission of parcels having prevented his seeing as many revises as he could have wished; and to all but those who have experienced it, the trouble of frequent transmission and retransmission is inconceivable. His distance also from books, excepting such as he could himself purchase or a few neighbouring friends supply, has been greatly regretted, particularly in the examination of words for their various uses: but, he hopes that Mr. Parkhurst's fifth edition of his *Lexicon* corrected and improved has in a great measure

xlvi. 16. p. 135. l. 4. correct: Jehovah having sent his mind, or a great and divine mind, into the prophet, ch. lxi. 1., he—

xlix. 8. p. 138. l. 3. correct; —‘even-have-I-given-thee for-a-covenant-of ancient-time;’ xxiv. 5., xlii. 6., lv. 3.; Jer. xxxii. 40., xlix. 13., l. 5.

lix. 3. p. 177. l. 22. add: but see Ezek. xvi. 36. 38., xxii. 2., xxxiii. 25. where blood appears to denote idolatrous dedication.

7. p. 178. l. 14. correct: Of children, in idolatrous dedication.

lxiii. 8. p. 189. for ‘false’ r. ‘-idolatrous.’

lxiv. 7. p. 192. l. 23. correct; ‘by-the-means-of the-punishments-of-our-idolatries.’

lxv. 20. p. 196. penult.: for ‘a-sinner’ r. ‘an-idolater’

Jer. ii. 34. p. 205. note: Driven away by the idolatrous majority.

vi. 14. p. 215. correct: ‘Even-have-they-disregarded the-wound-of—’ viii. 11.

viii. 15. p. 218. correct; ‘For-a-time-of tranquillity;’—See Ezek. xlvii. 9. 12.

xxv. 9. p. 242. r. ‘even-desolations-of ancient-time.’

xxxv. 19. p. 243. to the latter note add (and insert in note 1. p. 252.): See 1 Sam. i. 22. 28. for the synonyms of עַר עֹלָם and כָּל הַיָּמִים, whose import must have been limited by the life of Samuel.

compensated for the want of a concordance; and that his own indexes of texts and things will considerably assist future students in the Hebrew scriptures. If also these indexes should appear in any part defective or curtailed, let the plea of no small pain in the eyes, occasioned by his exercise of them in making the indexes, be his apology.

In honour of the fiftieth year of his Majesty's reign, at Great Waltham, Essex, on Thursday the 23d of November, 1809, was holden in the Church, a FESTIVAL, metrical and musical.—
(The Music was obligingly undertaken by J. W. Holder, Esq. of Boreham, Mus. B.)

ACT THE FIRST,

THE PROPHECIES OF BALAAM.

Numb. xxiii. 7—10, 18—24. xxiv. 3—9, 15—24.

THE SONG OF DEBORAH, Judg. v. 2—31.

Chorus, v. 31.

“ But thus, as perish'd Sisera, may all,
“ Jehovah! who oppress thy people, fall!
“ E'en thus may they, who aid Israël, rise;
“ As soars the noontide sun in splendour through the skies!”

THE SONG OF HANNAH, 1 Sam. ii. 1—10.

Chorus, v. 10.

“ Before Jehovah's thunders fall his foes;
“ E'en from Jehovah comes the earth's repose;
“ E'en he around his King his strength hath spread;
“ E'en rays of light hath rais'd from his anointed's head.”

(D)

ACT THE SECOND,

SONG OF THE DESERT, Isaiah xxxv. 2.

SONG TO JEHOVAH, xlii. 10—16.

WRITING OF HEZEKIAH, xxxviii. 10—20.

Chorus, v. 26.

“ To God, my life’s preserver, let us raise,
“ With harp and voice, eternal songs of praise :
“ As rolls each year, with music’s every string,
“ Jehovah ! may thy spacious temple ring ! ”

ACT THE THIRD,

THE PROPHECY OF HABA’KUK.

Chorus.

“ Yet will afford Jehovah joy ;
“ Yet will his strength my songs employ.
“ E’en hath my feet as pillars fix’d his hand :
“ E’en will he bid me tread upon mine highest land.”

. Recitation commenced at twelve of the clock.

ERRATA IN TEXT.

Page v.	line	10.	for Samaritan :	read Samaritan ;
			printed	printed ;
xiii.	23.		-earth	earth
xiv.	12.		concerts	-concerts
xv.	8.		captives.	captives ?
xviii.	14.		enter	-enter
30.	1.		י	י
33.	13.		When-	4. When-
34.	1.		song-of I	song of-I
44.	11.		this-	this
46.	18.		Beyond-	Beyond
48.	26.		affected	effected
62.	10.		lot of	lot
68.	15.		י	י
	26.		י	י
78.	19.		in to-	into-
85.	19.		population.	population."
	ult.		-the	the-
92.	12.		xx.	xxi.
94.	8, 9.	trs.		
108.	6.		it-	it
117.	20.	for	hidden	hidden
*125.	antepenult.		these,	these.
126.	11.		concerning	concerning-
			upon-my-	upon-my
128.	1.		15	18
130.	13.		Thou	Thou-
142.	18.		-flesh,	flesh,
145.	23.		Pharaoh	Pharaoh
147.	7.		horror ; Have-I-not	horror ;
156.	16.		gladness	-gladness
164.	ult.		י	י
167.	26.		Bethol	Bethel
179.	12. 13.		י	י
193.	7.		In-which-	In-which
196.	29.		days,	days :
203.	14.		I-	I
210.	17.		Desolate-	Desolate
	28.		thy	thy-
224.	12.		'	"
237.	9.		this hath	thus hath.
238.	19.		thy	thy-

* 125. 1. should be a note to 124. ult.

Page	line	21.	for after	read after-
247.		3.		3.
		7.	" affection.	" affection."
291.		2.	†	*
300.		17.	-punishment-of	punishment-of.
321.	d.	20.		
330.		4.	0,	10,
333.		14.	the-	the
368.		1.	jashul	jashub
		4.	aconut	account
381.		ult.	breath	breath !

ERRATA IN NOTES.

292.	1.	earthen-	earthen
293.	7.	xxxii. 27.	Ezek. xxxii, 27.
326.	2.	Jehoiachim	Jehoiachin
384.	12.	nto	into

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INTRODUCTION.

A PRINCIPAL design of this small publication is to propose some improvement upon the hypothesis of Azariah, or Azarias, quoted by Bp. Lowth, for the more readily restoring the text, and comprehending the literal meaning of the prophetical writings of the Old Testament. Such improvement was conceived, and the metrical arrangement of the *Patriarchal Blessings* formed; of the latter of them only* the two lines of general invocation from the Samaritan; the Metrical Analysis also was printed before the author had seen more than Bp. Lowth's *Prælections* upon the subject.

Since his lordship's decease, two new translators of Isaiah have arisen, a learned layman, whose sig-

* The author's original plan commenced with the Blessing upon Reuben, as may appear in the Metrical Analysis; which he composed previously to his having seen a copy of the Samaritan.

nature is M.D., and the present Bp. of Killalla. An extract only from the Bp. of Killalla's translation has reached the hands of the translator of the Patriarchal Blessings; who possesses both Bishop Lowth's and Mr. M.D.'s versions, and purposes, in this Introduction and the Appendix, to attempt the supply of some of the defects of both; in which province he judges that he is not pre-occupied.

The principal defect of the latter in the interpretation of the text is, that the author, with Bp. Lowth before him, seems to have been almost insensible to the use of the parallelism; of which his lordship also appears not to have made all the advantage that it might have afforded. It is apprehended, that the parallelism will furnish rules for the restoration of corrupted passages in Isaiah, and other prophetical writings, not less certain in their application than the * canon, newly explained by Mr. Professor Porson, of excluding anapæsts from every place but the first, and from proper names, in the iambics of the tragedies, would correct their text. If this should so appear, let it not be esteemed a small

* In the Preface, pp. v. vi. and in the Supplement to the Preface, p. xix. of the *Hecuba* of Euripides, Ed. Cantab. 8vo. 1802.

discovery, by which obscurities may be removed, and a right division of a sentence into metrical lines may exhibit a prophecy in its just features.

Without descending to syllables, as is done in the Patriarchal Blessings, a metrical arrangement, in many places different from that of Bp. Lowth, may, it is conceived, be made with advantage in the text of Isaiah, upon the plan of the arrangement in the Patriarchal Blessings. For this purpose, it is presumed:

1st, That the metrical lines of the Hebrew writers never consisted of more than four terms or words; not excepting very small ones, such as וְ and אֵל; and admitting very rarely, if ever, two words, joined together by maccaph, as one:

2dly, That such lines most commonly have only three words, which often stand by themselves, and also are not seldom intermixed with those of four: and,

3dly, That both the lines of four words and those of three are very frequently succeeded by a line of only two words joined to them; usually by the conjunction וְ, which comprehends an understood repetition of one or more of the terms of the proposition in the immediately preceding line; and sometimes also by the force of some term in that

preceding line, the repetition of which term is to be understood as introducing the verse of two words.

To preserve the integrity of these rules, it is further to be presumed; that words of repetition, or prosaical explanation, or of which ellipses are allowed by the language, or which do not materially affect the sense, such as

לְאִמֶּר, אֵת, אֲשֶׁר, כֵּן, כִּי, אִמֶּר יְהוָה,

are, whenever the metre requires, to be considered as interpolations, and removed from the text. On the contrary, as some of these small words so often appear, they may, in many cases, when the metre demands, and the sense allows, be judged to have fallen from the text, and be restored. It is hoped that this will not be deemed intemperate criticism.

Among the lines, whose terms in English, consisting of several words, are distinguished by marks of connection, by Bp. Lowth, three from Isaiah, in p. xvi. of the Prelim. Dissert. (oct. ed. 1795) contain, according to his lordship's reading of them, five words each. The first;

“And-unto our-God, *for* he-aboundeth in-forgiveness,”

Ch. lv. 7.

possesses a כִּי translated *for*, which is not parallel to the ׀ of the same place and meaning in the immediately preceding line;

“For he will receive him with compassion.”

*The ו therefore, in *both* lines, should seem equally entitled to the place and sense of ו, and have the verb attached to it.

In the two other lines, from ch. liv. 4. ו and *for* might be, perhaps with no injury to the sense, alike omitted in both languages.

The acknowledgment of Bp. Lowth, p. xlii. Pr. Diss., that what he calls the half-pause, in his long verses, “is sometimes so strong and so full in the middle of the line, that it seems naturally to resolve it into two short verses,” &c. &c. almost supersedes the necessity of discussing that question. But a slight examination of the examples may perhaps settle the matter of the supposed long verses.

The first of these (p. xxxvi.) may be divided, like the sentences in pp. xxxii. xxxiii. in “pauses agree-
“able to the poetical rhythm, but such as the gram-
“matical construction does not require, and scarcely
“admits.”

“I-am the-man that-hath-seen

“Affliction, by-the-rod-of his-anger :

* Concerning the two Hebrew tenses, of which ו has been considered as *conversive*, see Michaelis upon Lowth, ed. Oxon. pp. 77—79.

" He-hath led me and-made-me-walk
 " In-darkness, and-not in-light :
 " Even again turneth-he against-me
 " His-hand all the-day-long.
 " He-hath-made-old my-flesh and-my-skin ;
 " * Also he-hath-broken my-bones.
 " He-hath-built against-me, and-hath-compassed
 " † Me with-gall and-travail."

Lamentation iii. 1.

The following line consists of but four words in the original.

The other example from the first Lamentation may thus be read :

" How doth-she-sit solitary,
 " The-city that-was-full-of people!"

The two next lines consist of four words each in the original. The following are naturally divided, each into two verses of three words each. " She " hath none to comfort her," metrically wants למה after למה.

The last set of examples will in like manner admit of the division of supposed long verses into short. In the 7th, 8th, and 9th vv. of the xixth Ps.

* The metre here requires למה.

† על is requisite after למה.

there is an ellipse of the verb substantive, the insertion of which would make each line consist of six words, that might be distributed into two verses of three words each. The 10th v. has two lines, each four words. The verses cited from Ps. cxliv. may be divided in like manner, or by the like aid: but, "our flocks bring forth," &c. is comprised in four words; and the last v., with the understanding of the verb substantive, or אשר, from v. 12., at its commencement, may be divided into three verses, the middle v. containing four words. In Ps. xxxi. the verse, "Thou-wilt-hide-them," admits division into two of three terms each; the force of that first term being equal to its repetition in the latter verse: as,

Thou-wilt-hide-them "from-the-vexations-of man."

In Isaiah xiii. the Bishop's first long verse consists of six words, or two verses three words each. The two next verses are three, one of four words between two of three each:

"A-sound-of the-tumult-of kingdoms:

"From-nations gathered-together Jehovah-of hosts

"Mustereth an-army for-the-battle."

In the next line, the force of "They-come" is continued to the second division; as,

They-come "from-the-end-of heaven."

Ch. xlii. 17. makes three verses :

"They-are-turned backward, they-are-utterly confounded,
 "Who-trust in-the-graven-image, who-say
 "Unto-the-molten-image, Ye-are our-gods."

Ch. xlv. 16, 17. had, previously to the sight of Bp. Lowth's version, been thus divided and translated :

"They-shall-be-ashamed, and-even confounded :
 "All-of-them together shall-retire :
 "In-confusion the-makers-of idols.
 "But-Israel shall-be-saved with-eternal salvation :
 "Ye-shall-not-be ashamed, neither-shall-ye-be con-
 " founded,
 "To the-ages-of eternity."

The xliid and xliiid Psalms (Prel. Diss. p. xl.) need not be read as long verses. In the first line of v. 1. *the abbreviation ל might take place of על, and אלהים at the end of both the 1st and 2d verses might be esteemed an interpolation, the latter closing with פני. In the 4th v. אלה or על might not have been originally in the text. In the 5th and 6th vv. repeti-

* Peters on Job, 2d ed. p. 332.

tions of the first term are the implied introductions of the latter clauses of the lines. V. 8. על כן may be לכן. V. 9. last line וְהָיָה may have fallen from the text. V. 11. Two lines of five terms each may be divided into three, four, and three. V. 14. affords a proof of the assertion respecting v. 6. Ps. xliii. v. 3. the 2d אל may be omitted.

Psalm ci. (p. xli.) v. 4. may be read לִנְדָּוִי לַעֲנִי. End of v. 6. אֲנִי. Middle of v. 8. דָּוִד. M. of v. 9. גַּם. V. 10. last line, transpose the words, like v. 4. former line. V. 11. אֲנִי after its first person, as at the end of v. 6.

The sublime ode of Isaiah in the xivth chapter may thus be distributed :

“ How hath-ceased the-oppressor ! ”

How “ hath-ceased the-bankress !

“ Jehovah hath-broken the-staff-of the-wicked : ”

He-hath-broken “ the-sceptre-of the-rulers,

“ He-who-smote the-peoples in-fury

“ With-a-smiting never withdrawn ;

“ Who-ruled in-wrath the-nations ;

“ Is-himself-persecuted without stay,

“ The-whole-earth is-at-rest, is-at-ease :

“ They-burst-forth in-song, its-very fir-trees :

“ They-express-joy concerning-thee, the-cedars-of Le-

“ banon,

“ “ Since thou hast been prostrate ; there hath not
“ ascended

“ “ Any feller against us.”—SHEOL from beneath

“ Is moved because of thee, to meet thy coming :

“ He awaketh on thy account the dead :

“ All the chiefs of the earth he maketh to rise ;

“ From their thrones all the kings of the nations.

“ All of them shall accost thee, and shall say unto thee :

“ “ What ! art thou become weak as we ?

“ “ Art thou made like unto us ? Brought down to

“ “ SHEOL

“ “ Is thy prosperity ? the crash of thy joyous concerts ?

“ “ Underneath thee * is vermin to crawl ? and is the

“ “ earth-worm to cover thee ?

“ “ How art thou fallen from heaven !

“ “ O Lucifer, Son of the morning !

“ “ Art cut down to the earth ; † thou that didst subdue

“ “ the nations !

“ “ Yet thou didst say in thy heart :

“ “ I will ascend the heavens ; yea above

“ “ The very stars of God I will exalt my throne :

“ “ I will even be seated upon a mount of appoint-

“ “ ment :

I will be seated “ “ on the sides of the north :

“ “ I will ascend above the heights of the clouds :

* *yr* seems a gloss, and an intruder upon the metre.

† *by* after this verb mars both sense and metre.

“ “ I-will-be-like to-the-most-high!—But,* unto-SHEOL

“ “ Art-thou-come-down, unto † the-sides-of the-pit.” ”

“ They-who-see-thee shall-look-attentively at-thee :

“ They-shall-well-consider thee. “ Is-this the-man

“ “ Who-made-to-tremble the-earth ; who-shook the-
“ kingdoms ;

“ “ Who-made the-world like-a-desert ; even-its-cities

“ “ Who-overtured ; who-loosed not his-captives ‡ .

“ “ All the-kings-of the-nations, all-of-them

“ “ Lie-down in-glory, each in-his-own-sepulchre :

“ “ But-thou art-cast-forth, that-no-one-should-bury-
“ thee ;

“ “ As-a-branch abominated, clothed with-the-slain ;

“ “ With-the-transfixed by-the-sword, with-the-de-
“ scenders § to-the-pit ;

“ “ As-a-carcass trodden. Thou-shalt-not be-joined

“ “ With-them in-burial ; because thy-country

“ “ Thou-hast-destroyed, thy-people thou-hast-slain.

“ “ ¶ But-thy-children shall-be-called, a-seed-of evil-
“ doers.”

“ Prepare-ye for-his-children slaughter,

“ On-account-of-the-iniquity-of their-fathers ; that-they-
“ may-not rise,

“ And-possess the-earth ; and-fill

“ The-face-of the-world with-warriors.

* ל for מל.

† See Dr. Blayney on Jeremiah, p. 212.

‡ ביחזח an interpolation.

§ מל אבני an interpolation.

¶ וקרא לעולך.

“ For-I-will-arise against-them ; and-I-will-cut-off from-

“ Babylon

“ The-name and-the-remnant, even-the-son and-the-

“ posterity :

“ And-I-will-make-it an-inheritance for-the-porcupine :”

I-will-make-it “ even-pools-of water :

“ And-I-will-plunge-it in-the-miry-gulph-of destruc-

“ tion.”

It is conceived, as appeared also to Mr. D., that this is the end of the ode on the fall of the king of Babylon ; and that the four succeeding verses are a prophecy, which was more speedily fulfilled in the destruction of Sennacherib's army.

Of this ode, or of any Hebrew verses, it shall not at present be imagined, that they bear any resemblance to those of the Greeks, or of the Romans : although, in these and in the preceding arrangement, the excellence of running one into the other, and not concluding the sense with the end of the line, equally exists. The poetic art of the Hebrews was so chastised by nature, that, grasping the sublime substantiality of things, they regarded not at all times the accurate insertion of words and syllables : whose powers were therefore not the less counted in the metre, and whose sense was not the less supplied by the context. A remarkable in-

stance of this is in the particle *אף* *not*, whose force is not confined to that member of a sentence in which it is read, but is further extended: so that what in another language would appear an assertion following a negation, is a continued negation. The advantage derived from this elliptical metre, which seems to have reckoned entire words that it suffered to be absent from it, was an elegant addition to the agreeable variety of the verse. By it there appeared to be a grateful intermixture of lines, which occasionally broke, with happy effect, the palling regularity: nor was a comparison therefore to be drawn between these parts of the compositions of the Hebrews, and the regular inequalities of the Greek and Roman lyrists. The poets of Judæa, it is apprehended, would have been equally insensible to a likeness between their writings and those of Pindar, as they would have been superior to any recognition of iambics, anapæsts, and *parœmiacs.

Bp. Lowth's long verses in the Prophecy against Sennacherib, Ch. xxxvii. v. 22. admit the following distribution.

* See Bp. Lowth's Prel. Diss. pp. xl. xli., as well as Bp. Hare's hypothesis.

“ Despised thee, derided thee
 “ Hath-the-virgin, the-daughter-of Sion : after-thee
 “ Her-head hath-the-daughter-of Jerusalem shaken.
 “ The-whom hast-thou-reproached, and-even-reviled ?
 “ And-against whom hast-thou-exalted the-voice ?
 “ And-hast-lifted-up on-high thine-eyes ?
 “ *Even-against the-holy-one-of Israel.
 “ †By-the-voice-of thy-messengers hast-thou-reproach-
 “ ed the-lord :
 “ “ ‡ By-the-multitude-of my-chariots have-I ascended
 “ “ The-height-of the-mountains, the-sides-of Le-
 “ banon :
 “ “ And-I-will-cut-off the-stately-growth-of his-cedars,
 “ “ The-choice-of his-fir-trees ; and-I-will-even enter
 “ “ His-extreme retreats, his-richest forests.
 “ “ I have-digged and-have-drunk waters :
 “ “ And-I-have-dried with-the-soles-of my-feet
 “ “ All the-§ rivers-of embankment.”

* לַיָּמִים.

† בַּיָּד By-the-hand-of.

‡ The metre rejects לַיָּמִים.

§ Dr. Blayney conceives the meaning to be : “ I have caused
 “ waters to be brought from afar in canals, which I have digged-
 “ for the supply of mine army ; which was so numerous as to
 “ dry up in their passage even such large rivers, as required a
 “ dyke or embankment to guard against their inundations.”
 Notes on Jeremiah, p. 121.

(ANSWER OF GOD.)

- "Hast-thou-not heard it even-in-thy-distant-country?
 "This-very-thing-have-I-done and-have-formed from-
 "the-days-of old:
 "Now have-I-brought-it-to-pass, that-thou-shouldst-be
 "to-lay-waste
 " *Flourishing nations, strongly-fenced cities.
 "Therefore-were-their-inhabitants small-of strength,
 "they-were-dismayed;
 "They-were-even-ashamed; they-were the-grass-of the-
 "field;
 "And-the-green herb; the-grass-of the-house-tops;
 "Even-the-corn-blasted before it-hath-grown-up.
 "But-thy-sitting-down, and-thy-going-out, and-thy-
 "coming-in I-have-known;
 "And-also thy-rage against-me.
 "Because thy-rage against-me, and-thy-insolence
 "Is-come-up into-mine-ears; therefore-will-I-place my-
 "hook
 "In-thy-nose, and-my-bridle in-thy-jaws; and-I-will-
 "turn-thee-back
 "By-the-way which thou-camest therein."

So much appears to have been left by Bp. Lowth for future interpreters, that independently of the ground of interpretation which is at present as-

* So Dr. Blayney, from 71. Notes on Jer. p. 220.

sumed, *improved readings of the text of Isaiah might possibly be found sufficient to fill a distinct publication. The Bishop gives examples of the use of the parallelism, pp. xlviii—li. of the Preliminary Dissertation; and, in the following Appendix, it is purposed to point out the further advantage of a metrical arrangement throughout the text of Isaiah; agreeably to the †rules already stated.

* Abp. Newcome's assertion concerning Bp. Lowth, in his Preface to his Explanation of the Twelve Minor Prophets, (p. xviii, Note,) *cannot* be universally admitted. 'His translation represents *the meaning* of the original with great judgment and learning.'

† In the Rule ending p. viii. l. 2. an instance of the former junction is, Isaiah iii. 25: in the latter metre of which are to be understood the words from the former, 'shall-fall by-the-sword,' comprehended in 1, *even*.

"Even thy-mighty-men in-the-battle."

See Appendix, p. 32.

An instance of the latter is, Amos v. 3.

"The-city, which-sent-forth a-thousand, *i.e. to captivity*,
(The-city) "Shall-leave an-hundred,"

P. xi. l. 7. read; "our-flocks bringing-forth," &c.

At the bottom of the same page, "Jehovah-of hosts" is preferred to Abp. Newcome's "Jehovah God of hosts." In Amos iii. 13. the three words all occur together; and there the Abp. rightly explains the latter. When, as generally, the two terms only occur, they might be rendered; 'The-self-existent, of the-living.'

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THE
PATRIARCHAL BLESSINGS
OF
ISAAC UPON JACOB,
GENESIS XXVII. 28:
AND OF
JACOB UPON HIS TWELVE SONS,
GENESIS XLIX. 2.

B

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THE BLESSING OF

GENESIS

VEJIT-TE'N lechá ha-E'-lo-hím
Mit-tál hasch-schá-ma-jím,
U-mísch-ma-né há-a-rétz,
Verábh da-ghán vethi-rósch.
Já-chgabhdhrú-cha chgam-mím,
Vaj-jísch-ta-hhú lechá leum-mím.
Ho-véh ghebhír leé-hhaj-chá,
Vaj-jísch-tá-hha-vú lechá
Bené ím-mechá.

METRICAL ANALYSIS.

The blessings of Isaac and of Jacob, as Bp. Lowth and other scholars have determined, are very antient prophetic poems: in which, and in others of the same nature, as he observes, the composition of the thoughts principally consists in a certain equality and resemblance, or parallelism, of the members of any period; so that generally in two members, things correspond with things, and words with words, as if they were purposely measured and reciprocally paired. This construction, he adds, admits many degrees of parallel and much variety; so that sometimes accuracy and perspicuity of parallel prevail, at other times it is more loose and obscure.

Of the three divisions of this construction, according to Bp. Lowth, the synonymous, the antithetic, and the synthetic parallels, the blessings of Isaac upon Jacob, and of Jacob upon his twelve sons, seem to have been composed.

ISAAC UPON JACOB.

XXVII. 28.

MAY God to thee the dew of heav'n assign !
From the earth's fatness store of corn and wine !

People serve thee ! to thee may nations bow !
Lord of thy mother's bending sons be thou !

METRICAL ANALYSIS.

The blessing of Isaac upon Jacob* commences with three pairs of synthetic parallels curiously disposed ; the first, fourth, and sixth lines consisting of each three measures, of which the last of the first and of the sixth lines are subjects, the rest prædicates : and, the second, third, and fifth having only two measures each ; of which the last of the fifth line is a subject, the others all prædicates. The metre is not regulated by the measures : but its construction is not less involved, or less regularly irregular. For instance, the first line and the sixth correspond in being nine syllables each in three words each ; the second and fifth in being six syllables each in two words each ; and the two intermediate lines in being seven syllables each, the former in two words, the latter in three.

To these succeed a pentacolon of antithetico-synthetic parallels ;

* See the metrical analysis of Jacob's blessing upon Reuben.

O'-re-chá a-rúr,
 U-me-bha-rá-che-chá ba-rúch.

METRICAL ANALYSIS.

the first line consisting of three measures, a copula, a subject, and a prædicate; the four following of two measures each, first, two prædicates; second, third, and fourth, a subject and a prædicate each. The first and the last line have each eight syllables, the former in three words, the latter in two; the second line consists of seven syllables in two words: the third and fourth lines consist of five syllables each in two words each; reading *אמר* in the contraction, which the language admits and the metre requires.

Themselves thy cursers' curses all shall meet :
And blessings shall thy blessers ever greet.

This translation, particularly of the two last lines, is not conceived preferable to that which imitates the concise brevity of the original: "*Cursed be every one that curseth thee; and blessed be he that blesseth thee.*"

Isaac's blessing is also perspicuous: but, Jacob's blessing the present translator of it has for more than thirty years wished to see cleared from its various obscurities; a task which he has himself now attempted.

THE BLESSING OF JACOB

GENESIS

HIK-KABH-TZU' usch-má-chgu benéJá-chgakóbb,
Usch-má-chgu leJís-ra-él eth á-bhi-chém.

Rá-av-bán becho-rí át-ta,
Co-hhí verí-scho-níth o-ní,
Jé-ther seéth vejé-ther chgóz.
Pa-hház cam-má-jim al tó-thar,
Ci chgal-lí-tha mísch-cabh a-bhí-cha,
A'z hhil-lál-ta jétzu-chgáj chgo-léh.

METRICAL ANALYSIS.

The introduction to the blessing of Jacob upon his twelve sons consists of a pair of synthetic parallels of four measures each; the former line, two prædicates and two subjects; the latter, a subject, **וְ** or **וְכִי**, comprehended in the sense of the conjunction with which the line commences, a prædicate, a subject, and a prædicate. Reading the latter line according to the variety of two MSS. of the Samaritan copy, (Ed. Blayney, Oxon. 1790.) and with the insertion of **כִּי** the sign of the accusative case, the parallels consist of eleven syllables each in four words each, one of which is the subject comprehended in the sense of the conjunction.

The blessing of Jacob upon Reuben consists, first, of a pair of synthetic parallel lines, or lines parallel principally in their construction; the first line of which is composed, according to Azariah, (Lowth, de Sacra P. Hebr. ed. oct. p. 263.) of three measures; not syllables, feet, or words; but parts of a proposition, thoughts, or things. The measures of this line are the subject,

UPON HIS TWELVE SONS.

XLIX. 2.

ASSEMBLE ye, my sons, and Jacob bear:

E'en to your father Israel give ear.

Reuben, first-born of this my honour'd train!

Strength of my youth! my manhood's prime maintain:

Excel as I excell'd; my valor prove:

* But shun the wand'rings of incestuous love;

Which to thy father's couch his Reuben led,

And fix'd thy footsteps foul upon my bed.

* *Thou shalt not excel*; the common translation of the original is inconsistent with Moses's blessing of Reuben, Deuteronomy xxxiii. 6. *Let Reuben live and not die; and let not his men be few.* The marginal translation, *Excel not thou*, is therefore preferable. The Alexandrine version is; *Boil not over, like water that overflows its banks*: the meaning of which figurative language the present translator has endeavoured to express. Jacob's blessing was un-mixed; only that in the words *אל תחרר* a gentle reproof commences. They seem to require and admit the interpretation; *Thou didst not then excel*, or, *it was not well done in thee*, *כי עליו* when thou wentest up.

That Pole, Bp. Patrick, and other modern expositors are not quoted, is to be attributed to the situation of the translator, who had them not in his reach to consult.

METRICAL ANALYSIS.

the prædicate, and the copula. The second line also consists of three measures, which make it synthetically parallel to the first; and these measures are three more prædicates. But, as the middle prædicate, which is also the middle word, of the second line, is syn-

Scha-máchg-on veLe-ví a-hhím,
 Celé hha-más bim-ghú-ra-hém.
 Besódh-am al tá-bhoí naph-schí,
 Bik-hál-am al te-lhád cebho-dhí,
 Ci bheap-pám hára-ghú isch,
 U-bhir-tzó-nam chgík-kru schór.

METRICAL ANALYSIS.

onymous with the prædicate, which is the middle word, of the first line; and as the first prædicate of the second line is, although less clearly, synonymous with the subject of the first line; without imagining any resemblance between the last words of each line, the two lines may be considered as partaking something of the synonymous parallel. Each line has eight syllables in three words, reading only Verí-scho-níth, for Vere-schíth.

The blessing upon Reuben, previously to the admonition, concludes with a line, with which the first line of the admonition is antithetically parallel; but which, in itself, contains two members synonymously parallel with each other. It has four measures, all prædicates; the third of which is conjunctively connected with the two preceding, and is the same with the first: the second and fourth are nearly of the same import. The line consists of eight syllables in four words: in which respects the first line of the admonition is also synthetically parallel with it.

The first line of the admonition consists of four measures; or two prædicates, a copula, and a prædicate; together with the last line of the blessing, it constitutes a pair of antithetic parallels; of which the antithesis, or opposition in the sense, is evident.

The admonition concludes with a pair of synonymous parallels; which also are synthetical, of four measures each, all prædicates: and the lines would consist of nine syllables each in four words each, if it might be allowed to read מִשְׁכַּב מִשְׁכַּב misch-cabb in the singular number.

Of the admonition upon Simeon and Levi the first two lines are

The brothers Simeon and Levi drew
 The treach'rous sword, the stranger-friends that slew.
 No league with them my safety could secure :
 No seat near them mine honour could endure.
 Their rage bade Shalem mourn its manhood slain;
 * Bade know the barren womb the cruel stain.

* The Alexandrine version ; *ἐνευροκόνησαν ταῦρον*. Simeon and Levi had made every womb of the Shechemites of Shalem locally barren. The Hebrew scholar will recognise a literality of translation in this, and also in the second line of the admonition upon Simeon and Levi ; who were actually blessed in the two last lines, or at least foretold *what should befall them in the latter, or after, days*. The xxxivth chapter contains the story of the Shechemites of Shalem, first introduced in the 18th verse of the preceding chapter.

METRICAL ANALYSIS.

a pair of synthetic parallels, consisting of each three measures ; each two subjects and a prædicate : and with the reading of *במרחצותם* in *their alien dwellings*, each line would have eight syllables in three words.

The second two lines are synthetic parallels strongly partaking of the synonymous, and mutually identical in their præfixes, affixes, and copulæ. Each has four measures ; a prædicate, a copula, a prædicate, and a subject : each nine syllables in four words ; with the reading of *רמאי*, 2. f. s. fut. Kal.

The third two lines are synonymous parallels, strongly partaking of the synthetic resemblance : they consist of each four measures, reckoning as one the causal conjunction with which the first line commences, and also the connective conjunction corresponding thereto, and comprehending it, in the second ; the measures all prædicates. The præfixes and affixes are identical in each. They are each seven syllables in four words, reckoning the conjunctions as words, and not accounting the scheva in *bheap-pám* as a syllable.

The fourth and fifth distichs are pairs of synonymo-synthetic parallels. The first pair consists of four measures in each line, reckoning the conjunction of the two lines as a measure. They

A-rúr ap-pám ci chgáz-az,
 Vechgébh-ra-thám ci ká-schtha.
 Ahhal-lékem beJá-chgakóbb,
 Vaa-pítzem beJís-ra-él.

Jehu-dhá at-tá, jo-dhú-cha a-hhí-cha,
 Jadh-chá bechgo-réph o-jébb,
 Jisch-ta-hha-vú lechá bené a-bhí-cha.
 Cegúr ar-jé Jehu-dhá,
 Met-réph be-ní chgal-lí-tha.
 Cá-rachg, rá-bhatz, cear-jé,
 Vecela-bhí mí já-ki-mnú.
 Lo ja-súr sché-bhet mÍ'-hu-dhá,
 U-mehho-kík mib-bén dag-láv,

METRICAL ANALYSIS.

are identical in their affixes and causal conjunctions. The second pair consists of two measures in each line: the connective conjunction not reckoned, as in the preceding distich; because it does not, as in that, comprehend an already mentioned part of a proposition. The præfixes and affixes of each line mutually correspond. The measures of both distichs are all prædicates. The first pair contains seven syllables each line in four words each; reckoning the conjunction as a word, and doubling the zain, which concludes the preceding line. The latter distich has each line eight syllables in two words.

The blessing upon Judah commences with a seeming tricolon, consisting of synthetic parallels strongly partaking of the synonymous, which the whole of the third line and the latter half of the first line are with each other. The difference from either in the construction of the second line, the breach that it makes between the synonym parallels, its ill-placed interruption of the sense of them, its better introduction of, and agreement with, the proposi-

No father's blessing owns their ruthless hate :
 No friendly deeds their madness could abate.
 In Jacob's tribes be, Simeon, thy place ;
 Through Israel be scatter'd Levi's race.

Judah is *Praise: thy brethren thee shall praise:
 Thou o'er thy flying foes thine hand shalt raise :
 To thee, their lord, thy father's sons shall bow.
 Judah, a lion's whelp ! a victor thou,
 My son, ascendest from the mangled prey.
 See him, in age mature, couch, stretch, and play ;
 And now, a mighty king, his foes defy.
 From Judah's tribe the sceptred majesty
 Shall ne'er depart ; nor one to teach the code,
 His †banners from between, the law of God ;

* The meaning of the word Judah.

† The Samaritan copy here proves a change of the similar letters γ and δ . The adoption of the latter best supports the sense.

METRICAL ANALYSIS.

tions in the lines beyond them, and the exact correspondence of its metre with those ulterior lines, all induce a suspicion that it is transposed, and should change places with the third line. The tricolon would thus be destroyed, and a pair of synonymo-synthetic parallels would arise, consisting of four measures each ; the former line, a subject with a prædicate comprehended in it, a copula, a prædicate, and a subject ; the latter line two prædicates, a subject, and a prædicate. The parallels have each eleven syllables in four words.

Prefixing the second line of the supposed tricolon to the three ulterior lines, they constitute two pairs of synthetic parallels, of three measures each : the first, a subject, and two prædicates ; the second, two prædicates, and a subject ; the third, a prædicate,

Chgadh ci ja-bhó Schi-ló,
 Vel-ló jik-kháth chgam-mím.
 O-serí leghe-phén chgi-ró,
 Ul-sre-ká be-ní. atho-nó,
 Cib-bés baj-já-jin lebhu-schó,
 U-bhedhám chgá-na-bhím su-thó.
 Hhách-li-lí chgé-na-jím mij-já-jin,
 U-lebhén schín-na-jím mé-hha-lábh.

METRICAL ANALYSIS.

a subject, and a prædicate; the fourth, three prædicates. Reading **וי** in the first line, (as in Deut. xxxii. 42. and xxxiii. 27.) and **כנו** in the second, each line consists of seven syllables in three words.

The sense of these pairs is closed by a line which, with the two that follow it, forms a tricolon of synthetic parallels, of four measures each; of which the conjunctions commencing the first and the third line are each one: the former standing for **ורבץ**, and the latter for **ולא**, as above in the censure upon the anger of the brothers **ו** is in one place for **ורי**, in another for **ואורודה**. The first line consists of two prædicates, a subject, and a prædicate; the second line of precisely the same; which indicates a metrical connection of the two lines: the third is, a prædicate, a subject, and two prædicates. The tricolon affords eight syllables each line in four words each; of which the conjunctions are each one, because they are substitutes for already mentioned parts of propositions.

This part of the blessing upon Judah closes with a pair of synthetic parallels of four measures each, reading **לוי** for **לוי**, for which it stands: and thus the lines are six syllables each in four words each. The first parallel consists of three prædicates and a subject: the second, of two prædicates, a subject, and a prædicate.

The latter part of the blessing upon Judah contains three pairs of parallels: the first pair synthetico-synonymous; the second pair synonymo-synthetic; and the last pair purely synthetic. Each line has three measures. The conjunctions commencing the second

Till peaceful *Shiloh's tranquil reign arrive,
 And to the gather'd world new precepts give.
 The unprun'd vine his infancy sustains ;
 His youthful labour † richer juices gains :
 From his wash'd robes wine's purple streams distil ;
 His clothes the grapes with blood nectareous fill.
 Yet mock the sparkling wine his eyes ‡ more bright ;
 And more than milk his polish'd teeth are white.

* Of the meaning of the words Schi-ló, and Sché-bhet above, nothing new is to be written. But the late learned Dr. Geddes's interpretation of the former is considered in the concluding note. The latter some interpret, *tribe*: but the greater part agree in understanding it to signify *sceptre*: which Mr. Bryant (*Authenticity of the Scriptures*, pp. 69. sequ.) thought denoted the theocracy, and not the human royalty. The general exposition of Schi-ló is, the king Messiah, the son of Judah; from שלח, to be tranquil, or, to bring forth.

† The word שרקה, attempted to be expressed by *richer juices*, occurs Isaiah v. 2. in the masculine, and in the translation is there rendered, "the choicest vine;" which Dr. Stock, bishop of Killala, in a new translation of Isaiah, restores in the place of "the vine of Sorek" (Bp. Lowth on Isaiah, p. 58. 8vo ed. 1795); and to which he subjoins the following note, partly from Bp. Lowth: "*The vine of Sorek; the grape of Burgundy*, we should say in Europe. Sorek was a valley lying between Ascalon and Gaza, and running far up eastward into the tribe of Judah. It was famous for its generous wines, and probably took its appellation from the *golden* " or *tawny* colour of the wine, which the word שרק implies."

‡ In the two last lines of the blessing upon Judah, מ prefix of comparison is in the translation preferred to כ preposition.

The royalty of the tribe of Judah is first foretold, and occasions his father's comparison of him with the king of beasts. So, Isaiah xxix. 1. Ariel, the lion of God, is, Jérusalem. The latter part of the blessing seems to be a short indication of the early occupation of the tribe, succeeded by the evidences of its future greatness and splendour.

METRICAL ANALYSIS.

and fourth line, not emphatically attaching to them the already mentioned parts of the propositions, make not separate measures, as in preceding instances. The measures are all predicates in the two first pairs: in each line of the last pair a subject stands be-

Zebhu-lón jam-mím jis-ch-cón,
 Vehú lehhoph onij-jóth,
 Vejár-ca-thó chgal Tzi-dón.
 Jésh-sa-chár hhamór gá-rem,
 Rá-bhatz bén hám-ma-schephat-ta-jím.
 Vaj-jár menu-hhá ci tóbh,
 Veeth há-a-rétz ci ná-chge-má.
 Vaj-jét schich-mó leseb-él,
 Va-jhí lemis-sá chgo-bhéd.
 Dhán ja-dhín chgam-mó ha-hú,
 Ca-hhádh schibh-té Jís-ra-él.
 Dhán na-hhásch chga-lé dhé-rech,
 Schephi-phón chga-lé o-ráhh,

METRICAL ANALYSIS.

tween two prædicates. The two first pairs afford, each line eight syllables in three words; the third pair nine syllables each line in three words each.

The blessing upon Zebûlon consists of a tricolon of synthetic parallels, of each three measures, all prædicates but the first word, which is the name or subject: each line has seven syllables in three words. The former *lehhoph* is omitted as a gloss.

The blessing upon Issáchar consists of three pairs of synthetic parallels: the first and the last pairs have three measures each line; the middle pair four in each line: the conjunction commencing the latter line of this pair comprehends the verb, with which the preceding commences; and therefore forms a measure, as in instances before noticed. After the first word, which is the name or subject, they are all prædicates. The metre of the two first pairs is alternate; the first line of each pair containing seven syllables, the former in three words, the latter in four; the last line of each pair nine syllables, the former in three words, the latter in four. The

Zebulon's peopled ports the sea surround :
The ships with him a harbour safe have found ;
To Zidon's distant shores his trade extends.

* In ease his bony joints Issáchar bends :
For when he view'd the sweetness of his rest,
With rich fertility his pastures blest ;
The labour of the shepherd-life he chose,
And serv'd, and paid a tribute for repose.

A tribe of Israel not least in might,
Dan shall † maintain his people's equal right.
‡ He, the low adder, thwart the path shall glide,
His vengeance aiming by the highway-side :

* Michaelis's interpretation of this passage is adopted. The *ass* is considered to be an emblem of labour, as in the blessing upon Judah. The word commonly translated *two burthens* is rather understood to signify literally, the *sheep-troughs*, and figuratively to indicate a pastoral life. Mich. in Lowth, ed. Oxon. 1763. p. 145.

† Joshua xix. 47. and Judges xviii. 1.

‡ The situation of the tribe of Dan was adapted to intercept the retreat of the Amalekites, or southern invaders, from their unsuccessful invasions of the Israelites. In this prophecy also the achievements of Sampson may have been obscurely comprehended.

METRICAL ANALYSIS.

last pair consists of seven syllables each, in three words each, reading לִמְנוֹחַ. Five MSS. of the Samaritan copy give לִמְנוֹחַ.

The blessing upon Dan appears to consist of three pairs of parallels: the first and last synthetic ; the middle synonymo-synthetic. Reading דָּן דָּן at the end of the first line, and omitting דָּן at the beginning of the third, every line has three measures, all predicates, exclusive of the name or subject, with which each of the two first parallels commences. The name is necessary to each of these lines for the accomplishment of seven syllables in

Hán-na-schách chgák-kebhé sú,
 Váj-jap-píl rach-bhó a-hhór.
 Li-schú-chga-thé-cha kiv-ví-thí Jeho-vá.
 Gádh gedhúdh jeghú-dhen-nú,
 Vehú ja-ghúdh bá-chgakébh.
 MA-schúr schme-ná lahh-mó,
 Vehú jit-tén chgé-dhen.
 Niph-ta-lí ájja-lá scha-lá,
 Han-no-thén ím-meré sche-phér.
 Jo-séph bín po-ráth chgal chga-jín,

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each line; which every other of the lines contains in three words each, and these in three words each besides the name.

The single line of exclamation seems to be a rest of the divinely-inspired prophet and poet from his prophecy, and an expression of his having waited for the help of God to enable him to proceed in it. They, to whom with the translator it shall *not* so appear, may substitute, for the line in the translation, the following:

In thy salvation, Lord, I hope to live!

To seven sons the future destinies of their tribes had been foretold: and to five the prophecy remained to be delivered. The invocation of the ancient Hebrew poet is imitated in such lines as the following:

"Nunc age, qui reges, Erato," &c. Virgil. *Æn.* vii. 97.

The line, independently of the interpretation already given, may also refer to the expected deliverance from the Philistine power, by the hands, first of Sampson, and afterwards of David.

The blessing upon Gad consists of a pair of synthetic parallels; which resemble, in alliteration, the commencement of the blessing upon Judah. Each line contains three measures, all prædicates excepting the first. They have seven syllables each in three

Too soon the horse shall feel the mortal wound,
And leave his rider prostrate on the ground.

Aid to my flagging verse, Jehovah, give!
The harass'd Gad * Gessura's troops shall drive.

The richest food shall Asher's† marts afford,
And with his dainties spread each royal board.
Like the ‡ prolific hind, a num'rous race
Of goodly form thee, Naphtali, shall grace.

From Joseph's fruitful tree shall rise a shoot,
Fix'd in the § centre of the land its root;

* Josh. xiii. 13. Gad was to be subject to depopulation; but he *in turn* was to depopulate or cut off *the rear* of the retreating invader. Isaiah lii. 4. concluding metre, may hence receive correction; *ואשורו במ בעקבה*, *To Assyria they have gone last of all*.

† Tyre and Sidon.

‡ שְׁלוּחַ interpreted, the hind of *emission*, or the *prolific*, corresponds with the Alexandrine version of אֶמְסָר *race*: but, see the Analysis of the Metre.

§ The tribe of Ephraim and one half tribe of Manasseh were placed in the centre of the land west of Jordan, having four tribes north and four tribes south of them: Reuben, Gad, and the other half tribe of Manasseh were east and beyond Jordan; the west was the sea. It should seem therefore that עַן might bear the interpretation of *an eye*, or a *centre*. The border of Ephraim stretched towards Jerusalem, which was in the land of the tribe of Benjamin.

From the antient interpretation the present translator wished not greatly to depart: otherwise he could have imagined, that the means of Jacob's distinct blessing upon Ephraim and Manasseh (ch. xlviii. 16.) that they should "be like fish for multitude in the "midst of the land," are here foretold in words of this import, that *every Ephraimite should have children, and no Ephraimitish woman be without a husband*.

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words each: if both the sense and the metre may plead for the reading of either the præposition ב, or else עַקְבוּ, in the latter line.

The blessing upon Asher is a pair of synthetico-synonymous parallels, consisting of three measures each, all prædicates but the

Ba-nóth tzá-chgadhá chga-lé schór.
 Vaj-már-ru-hú vera-bhú,
 Vaj-jís-tom-bú ba-chga-lé hhitz-tzím.
 Vát-te-schébh be-thán kasch-tó,
 Va-já-phoz-zú zero-chgé ja-dháv,
 Mi-dhé a-bhír Já-chgakóbh,
 Mis-sám ro-chgé e-bhén Jis-ra-él.
 Me-él á-bhi-chá vaj-jáchg-zer-chá,
 Veeth schad-dáj vi-bhár-che-chá,
 Bir-chóth schá-ma-jím me-chgál,
 Bir-chóth tehóm ró-bhe-tzéth tá-hhath,
 Bir-chóth schá-dha-jím vá-ra-hhám.

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first; if, as the metre seems to require, and the translator proposes, ער be substituted for מערני מלך, which appears to have been a gloss upon it. The lines would thus contain six syllables each in three words each.

The blessing upon Nephtali is a pair of synthetic parallels, consisting of three measures each, all prædicates but the first. The end of the first line, as the metre requires, שלח contracted of שללו *aberrans*, or שלח *tranquilla*, or *pariens*, is proposed to be read instead of שלוח. Thus each line would be eight syllables in three words.

In the commencement of the blessing upon Joseph, the Aldine edition of the Alexandrine version favours the reading which the translator would propose, and the metre requires; which constitutes, with the following line, a pair of synthetic parallels, of four measures each, exclusive of the name at the commencement of the first line, whose four last measures are all prædicates. The

Whose branches, Salem, to thy walls shall tend :
 At him their bows shall * skilful archers bend ;
 With him wage bitter war, him dog with hate.
 But see his bow in strength unslacken'd wait ;
 And by his well-strung arms his hands sustain'd :
 His arms the †strong of Jacob's hands have gain'd ;
 Upholden by his hands who Isr'el ‡fed,
 The hands of him who pillow'd Isr'el's head.
 Yes, thee thy father's God of strength shall aid ;
 Of thee th' Almighty's blessings shall not fade :
 Blessings descending from the dewy skies ;
 The blessings from the couching deep that rise :
 The blessings of the ever-flowing paps
 Into the ever-full maternal laps.

* The authors of the quarrel, or masters of divisions, or the Manassites of Gilead, who took the passages of Jordan, when forty-two thousand of Ephraim fell, may here have been præindicated. Judges xii. 1—6.

† Psalm cxxxii. 2. and Isaiah xlix. 26. and lx. 16.

‡ Gen. xlviii. 15. But the original was probably, משמט בראב, :שואל, By him whose voice was heard by Israel at the stone. Gen. xxviii. 18.

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second line consists of a subject and three prædicates. The lines are of eight syllables each in four words each besides the name.

Next follow three pairs of synthetic parallels in alternate metre, containing three measures in each line ; the conjunction, which commences the first, and seems a substitute for וְאִם, being reckoned as one measure, and רַעַץ אֶבֶן (if a right reading) in the last line being also taken together as one. The first pair thus consists of a subject, and two prædicates, and of a prædicate, a subject, and a prædicate ; the second pair, of all prædicates ; the third pair, of a prædicate and two subjects, and of a prædicate and two subjects. The three first alternate lines consist of seven syllables each in three words each, the substitute conjunction being considered as one ; the

Bir-chóth á-bhi-chá ga-bherú,
 Chga-lé bir-chóth hó-raj,
 Chgádh tá-aváth gibh-chgóth chgo-lám,
 Tih-jén lerósch Jo-séph,
 U-lekodh-kódh nezír e-lháv.

Bin-ja-mín zeébh jit-róph,

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three last alternate lines have nine syllables each in three words each, the middle two of the last line being taken together as one.

To these succeed three pairs of synthetico-synonymous parallels, of three measures each, the two last words of the fourth line being considered as one. The first pair consists of a subject and two prædicates, and a prædicate, a subject, and a prædicate: וְיָבֹרֵךְ is for וְיָבֹרֵךְ. The three following lines are all prædicates; and the last is a subject and two prædicates. In the metre, the first line of the first pair and the last of the second correspond, being nine syllables each in three words each; the two last words of the latter line being taken together as the verb and its adverb: and in like manner, the last line of the first pair and the first of the second agree in being seven syllables each in three words each, וְיָבֹרֵךְ being considered as but one syllable. The third pair is composed of eight syllables each in three words each.

The blessing upon Joseph is concluded by two pairs of synthetic parallels in alternate metre. The first line of each pair consists of three measures; the last of each four measures, all prædicates, the conjunction of the last line comprehending the substantive verb of the preceding. The first alternate lines, reading וְיָבֹרֵךְ, in *superioritibus* (benedictionum genitoris mei,) consist of six syllables each in three words each: the last, of eight syllables each in four words each.

The blessing upon Benjamin is delivered in an irregular tricolon

Thy race thy father's blessings sure shall find ;
 With * Isaac's mighty blessing mine combin'd.
 To his † the lasting hills shall be the bound ;
 Which the whole land of all my sons surround :
 Let mine, upon the brow of Joseph shed,
 Amongst his brethren mark his favour'd head.
 † Son of my days ! thy sons, the wolves of war,
 Shall smell the scent of carnage from afar.

* Gen. xvii. 28.

† The country, which was to be possessed by the twelve tribes, was surrounded with hills and the sea. The whole of this land was comprehended in the blessing of Isaac upon Jacob. It was about 250 English miles long, and about 100 broad.

† *Son of my old age*, or length of *days*; the meaning of the word Benjamin, according to some: but others interpret it, *son of my right hand*. The Benjamites seem to have been designed for a tribe of soldiers, to protect Jerusalem and the temple, placed in the centre of the land allotted to them. They are here foretold as the pursuers of "kings and their armies," who "fled and were discomfited," leaving spoil to be divided amongst the women of Jerusalem who tarried at home. Ps. lxviii. 12. Thus also Ps. lxxx. 2: "Before Ephraim, and Benjamin, and Manasseh;" whose posterity possessed Jerusalem and the neighbouring country.

The great defeats of the Ammonites and of the Philistines by the Benjamites, Saul and Jonathan, (1 Sam. xi. 11. and xiv. 31.) may in this conclusion of the prophecy have been foretold: as the achievements of Joshua, the Ephraimite, and of Gideon and Jephtha, of Manasseh, might have been in the blessing upon Joseph; the triumph of Barak and the men of Nephtali, with their neighbours of Zebulun, the people who "willingly offered themselves," (Judges v. 2.) in the blessing upon Nephtali; the exploits of Sampson in that upon Dan, and of David in that upon Judah.

But, if so much war is predicted throughout this prophecy, what becomes of the "*peaceful prosperity*," the rendering of the word SHILOH by the late Dr. Geddes? and which he supposed to have existed when the tabernacle was set up at *Shiloh*, and to

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of antithetic parallels, consisting of three measures each, all predicates but the first. The first line, which has seven syllables in

Babó-kèr jo-chél chgádh,
Vela-chgé-rebh jé-hha-lék scha-lál.

have given name to that city; not seeming to recollect, that Shiloh was in the portion of the tribe of Ephraim, not of Judah,—and that the ark went thence with the Israelites to battle in the last days of Eli, and was taken by the Philistines. 1 Sam. iv. 11.

That the tabernacle set up at Shiloh was an “occurrence relative to the tribe of *Judah*,” (Geddes, Critical Remarks upon the Pentateuch,) is contradicted in the lxxviiith Psalm, v. 60—69. “He forsook the tabernacle of Shiloh, the tent he placed among men: “and delivered his strength (meaning the same tabernacle or ark) “into captivity,” to the Philistines, “and his glory into the enemies’ hand. Moreover, he refused the tabernacle of Joseph,” &c. i. e. he allowed not that the tabernacle should again be at Shiloh in the tribe of Ephraim: “but chose the tribe of Judah,” in which it continued at Kirjath-jearim many years, after having been brought thither by the Philistines; and chose “the mount Zion which he loved,” and to which in the tribe of *Benjamin* David conducted it.

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three words, may be referred, in its metrical construction, to the line,

Bir-chóth schá-ma-jím me-chgál:

the second, having six syllables in three words, answers to

Tih-jén lerósch Jo-séph:

and the last, nine syllables in three words, also corresponds with the line of the same description that most nearly precedes it.

The antithesis is not only between “ba-bó-ker” and “vela-chgé-rebh,” but also between “zeébh jo-chél chgádh” and “Bin-jamín jé-hha-lék scha-lál.”

Thus has an analysis of the metre in the Blessings of Isaac and of Jacob been attempted, upon the plan of Azariah, whom Bp. Lowth quoted, and whose

Them to the prey the early dawn shall guide;
And the rich spoil at night they shall divide.

system, in addition to his own, it might have been expected that he would have adopted and pursued in his Prælections, and even more than he has done in the Preliminary Dissertation to his Translation of Isaiah: especially as he descended to the confutation of the hypothesis of Bp. Hare; among whose canons, that of the indifference in the quantity of Hebrew syllables, appears to the present translator to be alone probable. It is scarcely to be doubted, that Isaac, Jacob, Moses, and succeeding writers of Hebrew verse, were unconstrained by any of the metres and rules, which were a long time after them observed by the Greek grammarians. It may be imagined, that the Hebrew vowels and syllables were all originally and usually long; but that, as euphony or metre required, short syllables were also introduced by the help of *schevata*. Exactness of correspondence, however, in the quantity, between a certain number of syllables contained in one line, and a like number constituting its parallel, would, it may be esteemed, have been a minuteness of accuracy, beneath the dignity of poets, whose materials were not words, but things. He also might have been chargeable with minuteness, who should have brought forward the times of individual syllables, according to the Masoretic points and accents, by which to the shortest syllable are attributed two times, and to the longest five. Nor would he thereby

have gained any other advantage than an additional impeachment of the authority of those points and accents; or, an impeachment of Azariah's metrical system: for, measuring the two short lines of five syllables each at the end of the blessing of Isaac, it would have been found, that in points and accents the former line contained eleven times only, and the latter fifteen. The difference is lost in the two short or schevated syllables of the former of the lines, which, in their Roman characters, according to Bythner's mode, are joined to the immediately subsequent consonant, without any intervening bar. In each of these syllables two times are lost; or rather neither of them has a single time, and in that respect they are not considered as syllables. For his having, therefore, omitted such an augmentation of the present small work, it is believed that the reader will readily excuse the translator of the blessings of the Patriarchs.

Enough may have been written by him respecting them to evince, that they are metrical compositions of no inconsiderable regularity, displaying embellishments peculiar to the prophetic style of the sacred language, and rich with the native colours of antient Hebrew poetry. Divinely indited, and possessing the importance of comprehending in them the sublimest interests, not only of the Israelitish nation, but of the human race, it is not to be doubted that they were religiously preserved in the memories of the first princes and wise men of the respective tribes, and as religiously committed to writing by the sacred histo-

rian, in the very words in which they were to him communicated.

Isaac's blessing having been short, and delivered under peculiar circumstances to the future author of a much more extensive and important blessing, was not readily to be forgotten, even in the smallest part of it, by his distinguished son; who doubtless taught it to each of his twelve sons in their early youth, and thus transmitted the remembrance of it undiminished and unimpaired to his posterity; not forgetting to imprint it upon the memories of each of the tribes, by a reference to it in his blessing upon Joseph, and quoting it as the foundation of his own blessings upon his sons.

Jacob's blessing, or twelve blessings, divided amongst twelve, and delivered not until the time of his decease approached, when many persons interested in each of the twelve parts of it had probably arrived at maturity, might easily have been deposited, without the loss or change of a syllable, into the faithful storehouses of the human mind; until the sublime and divinely inspired author of the Pentateuch was ready to stamp it in the characters of eternity, and destine it to confer an endless consolation upon all the future ages of men.

It is no new assertion, that religion gave birth to poetry; in whose compositions, rather than in prose, the praises of the Deity, and other the most important matters, could have been retained in memory, antecedently to the use of letters. The blessings of the patriarchs are eminent proofs of this origin and this

use of poetry; which, however it may have been, and ever will be, contemned by the ignorant, claims, and will successfully maintain, in these instances, a beginning and an authority nothing short of divine inspiration, for the grand purpose of introducing that religion which was ordained to prosper and increase, until at length it should "fill the earth*, as the waters cover the sea."

* Isaiah xi. 9.

APPENDIX.

READINGS AND INTERPRETATIONS

OF

ISAIAH.

CH. I. v. 3. It is apprehended that the common text is right, but that Aquila and Theodotion might have seen **יִשְׂרָאֵל**, where some one added the **י** on account of its parallel three words beyond it. It seems almost impossible for **אֲמֵרִי** ever to have been in the place the Bp. thought; both because there is no parallel to it, and because the interpreters could scarcely have read it but as an accusative case. Why not interpret?—
“But Israel knoweth not” his possessor: “My people (i. e. Judah, one of the two children afore-mentioned) hath not rightly considered” his feeder. The prophet appears to have been the speaker; and thus far in the name of Jehovah.

4. The metre requires, that the two last words should be deemed an interpolation, as Mr. M. D. thinks.

5. “To what-purpose shall-ye-have-been-stricken,
“That-ye-should-still repeat revolt?
“Every, &c.”

9. Soon "also-to-Gomorrah had-we-been-like."

10. The land of the tribe of Judah bordered upon the salt-sea, which occupied the scite of Sodom and Gomorrah.

14. *וַיִּזְרַח* mars the metre. 15. *מִכָּם* changed to *אֵלֵיכֶם* might immediately precede *אֵינִי*.

18. The second *אִם* altered to *ו* attaching the verb to it, is requisite to the metre. 20. The metre requires "the enemy," from the Chaldee and Dr. Jubb, or the absence of *כִּי פִי*, "for the mouth of."

23. The last *לֹא* seems superfluous to sense and metre.

24. "I-will-be-made-hot by-mine-adversaries."
f. Niph.

25. *Tin* restored by the Bp. of Killala. 20. *וְתִבְשׁוּ*.
"For ye, &c." dele *כִּי ו* not always conversive; Abp. Newcome thinks, on Jonah ii. 6.

30. *וְתִבְשׁוּ*. "When ye shall have been, &c." and
d. *אֲשֶׁר*.

Of this his vision the prophet might have seen much in the days of Uzziah (2 Chron. xxvi. 16.) and Jotham: but he does not appear to have published it until the reign of Ahaz, when the consequence, as expressed in v. 7, had commenced. 2 Kings, xvii. 9—13, the story of the idolatry is given. See more ch. vi.

To judge according to the literal meaning of words, without being swayed by subsequent events, or by generally prevailing opinion, the second ch. of Isaiah might seem a continuation of the preceding. It might appear that the prophet was now about to declare the principal thing, *וְדַבֵּר*, which was the object

of his before-mentioned vision: that, Idolatry and unrighteousness should no longer exist, not only amongst the people of Israel and Judah, but amongst those of the surrounding nations. On the contrary, it would seem; that in a course of time, after the just judgments which God had brought upon Jerusalem, its temple should be newly established, upon the principal mountain, mount Sión, and far above all the mountains and hills, upon which had been the temples of idols: that these should be no more, whilst the house of God should rise in splendor and prosperity. See Jerem. li. 10. &c. The surrounding nations were all alike to go up to worship, and to receive divine instruction, in the house of God in Jerusalem: they were by the word of Jehovah to be convinced of their former error, and were no longer to fight in support of idolatry, or from jealousy of the chosen people of God. See end. But, it is not wished to interfere with established opinions; and to comprehend Isaiah according to them Bp. Lowth's translation and notes are above praise. Yet, notwithstanding such a respect for long-established interpretation, a regard for truth might propose an extension of Abp. Newcome's Rule XII. (Preface to Minor Prophets, p. xxxvii.) "The critical sense of passages should be considered; and not the opinions" even of Christians, much less "of any denomination of Christians whatever." "The translators should be philologists," and even independently of their Christian faith; certainly "not controversialists."

Ch. II. v. 2. יָנֻחַ, omitting the verb substantive after it, is required by the metre. After, read:

"And-like-a-river-shall-flow unto-it all the-nations."

3. לָהָר "to-the-mountain." The metre may possibly be allowed to resolve the prepositions אֶל or עַל at any time into ה, the abbreviation of them; as Mr. Peters observed, upon Job, 2d ed. p. 332: and for the promiscuous use of אֶל and עַל see Dr. Blayney, Notes on Jeremiah, p. 222.

4. The word, i. e. the law, of Jehovah seems the nominative case:

"And-it-shall-settle-the-right between the-nations,

"And-shall-work-conviction in-many peoples."

6—9. may be read in the past time, and refer to the days of Uzziah and Jotham. 6. The metre requires אָמַרְתָּ אֵתָּה, "Verily, thou didst-abandon." "With-diviners" removes "from-the-East." 9. may be translated "Therefore as the poor man and the rich man worshipped, so have they been humbled: for thou didst not forgive them."

10. seems the prophet's continuation of the unfavourable part of his subject from the end of ch. 1. Mr. D. rightly translates, "the land" of Judæa, instead of the "earth." In v. 13. the two words that follow "Lebanon," may be esteemed a gloss, designed to teach, that by the cedars and the oaks the prophet meant high and exalted personages. The metre rejects them in this verse; but not in the next, where they are separate and sufficiently explanatory.

22. is purely metrical, and may be understood of the wickedness of idolatry, the device of man.

Ch. III. v. 8. metrically excludes י. The last line of it may be rendered ;

“ So-as-to-change into-iniquity his-worship.”

10. The Bp. appears to be right.

16. “ Moreover-hath-said Jehovah : because that
 “ The-daughters-of Sion are-haughty ;
 “ And-walk extending the-neck,
 “ And coquetting with-their-eyes ;
 “ Imitate children in-their-walk,
 “ And upon-their-feet tinkle-rings :
 “ Jehovah (יהוה for ארני) will-therefore-humble the-
 “ head-of
 “ The-daughters-of Sion, and-their-shame he-will-un-
 “ cover.
 “ In-that day the-Lord will-take-away
 “ The ornament-of the-ankle-rings,
 “ And the-netted-bandeaux, and-the-crescents ;
 “ The-lockets, the-glasses, and-the-veils ;
 “ The-plumes, the-sandals, and-the-zones ;
 “ And-the-medallion miniatures, and-the-amulets ;
 “ The-rings, and-the-jewels-of the-nostril ;
 “ The-pellices, and-the-robcs, and-the-vests, and-the-
 “ stockings ;
 “ The-revealers, and-the-shifts, and-the-turbans, and-
 “ the-shawls.
 “ And-there-shall-be, instead-of perfume, putrefac-
 “ tion ;
 “ And-instead-of elegant-dress, rags ; (d. ידיר.)
 “ And-instead-of uniform covering, nakedness ;
 “ And-instead-of a-scarf, a-belt-of sackcloth ;
 “ And-carbuncles (כרי) instead-of beauty.”

25. latter part :

“ Even thy-mighty-men in-the-battle.”

The γ , that couples a term with its preceding parallel, should in general be rendered, *even*: as also it hath been observed by learned persons, that $\kappa\alpha\iota$ in the N. T. should so be rendered. Where the sense of some preceding term is comprehended in γ , it hath appeared right to give its English, *and*, *even*, or *nor*, without any mark of connection with the next word to which it is attached in the original.

Ch. IV. v. 1. is a continuation of the subject of the captivity, expressed by one of its consequences, the destruction, in battle and otherwise, of six parts in seven of the males of Judæa and Jerusalem: so that, on the supposition of the males and females having been nearly equal, the latter could, after the captivity, each of them obtain only a seventh part of their matrimonial advantages, being obliged to share them with six others. See Bp. Lowth's note. “ In that day,” is from this v. properly rejected.

The branch, in the 2d v., literally rendered, is this remnant, or the undestroyed seventh part of the Jewish males. Bp. L. on Is. p. 27. l. 25. which, p. 53. l. 9. he seems to contradict.

The prophet here refers back again to the restoration foretold ch. ii. 2—5: the intermediate part containing, in vv. 6—9, God's reasons for inflicting the punishment of the Babylonian invasion; and, v. 10. to this place, a continuation, from the end of ch. i, of the account of the calamity itself.

2. " In-that day he-(every undestroyed seventh)-shall-be
 " A-branch-of Jehovah for-ornament and-for-honour :
 " Even-(shall he be)-the-fruit-of the-land for-the-pro-
 " sperity and-for-the-beauty-of
 " The-escaped-of the-house-of *Israel.

The metre admits בית in this v. and excludes דיה from the next.

3. " And-he-that-is-left in-Sion, even-he-that-remaineth
 " in-Jerusalem,
 " Holy shall-he be-called ;
 " Even-every-one that-is-written among-the-living in-
 " Jerusalem.
 " When Jehovah shall-have-washed-away
 " The filth-of the-daughters-of Sion ;
 " Even-the blood-of Jerusalem shall-have-removed
 " From-the-midst-of-her, by-a-spirit-of judgment,
 " Even by-a-wind that-driveth."

5. כל might better be read immediately preceding מקראתה, itself attached to ו. Preceding דר might be על from beyond the next word. The superfluous לדבה is excluded by the metre. כי might have been ו attaching by to it.

Ch. V. is the renewed subject of the captivity and the provocations.

1. Accept שר in the third place ; and next to it, for לידדי, לידדה, and thus through the verse, would give a reading correspondent to the declaration in v. 7.

* Here meaning only the two tribes.

"Let-me-sing now the-song-of Jehovah;
 "The-song-of Jehovah concerning-his-vineyard.
 "A-vineyard there-was to-Jehovah,
 "Upon-a-horn a-son-of oil."

End of v. 2. the metre rejects ענבים.

"And-when-he-expected that-it-should-bring-forth, it-
 "brought-forth poisonous-berries."

At v. 3. the song seems to commence; and to conclude at the end of v. 6. V. 5. לכרמי "to my vineyard" the metre rejects. 7. ו for כי, and omit צבאות. "The-house-of Israel" is explained by "Even-the-men-of Judah." "The cry of the oppressed" might be altered to "complaint." At v. 8. commences a more particular detail of the charges contained in v. 7. V. 9. Sense and metre admit תגלה. 10. Bath and Ephah, each between seven and eight wine gallons. A Chomer or Homer, ten times the quantity: so that, in the threatened desolation, the harvest was to yield but one tenth part of the sowing. 11. The metre rejects ירדש, as also פעל in 12. It requires in 13. Mr. D.'s reading ידעת ידוע.

At this place the prophet fixes himself upon the point of time, when the threat of captivity was to be realized; and, for the sake of greater evidence, describes it as an event already past: a manner of speaking common to the prophetic writings of the Hebrews, and supposed to have been attended with the effect of convincing the hearer or reader of the certainty of the future events thus described as complete. The expression of past time continues, until its meaning is explained at the end of the 25th v.



“By-all this is-not turned-away

“His-anger: but-still his-hand is-stretched-out.”

As much as to say: I have spoken of events as if they were past; by a figure of speech intended to express their certainty; but, the vengeance of God upon iniquity, far from being over, is all to come.

The stretched-out hand is consequently described by the prophet vv. 26—30 in verbs of future time, denouncing the identical captivity as still about to come, and giving to his prophecy the two-fold effect of terror by two different displays, the past and the future, of the same calamity. The like is observable at ch. ix. 7.

In like manner also Amos, ch. iv. 6—11, seems to deliver in past time a prophecy of future visitations. That they were yet to come is explained, v. 12, where the interpreters (see Abp. Newcome, and Abp. Secker in the Appendix to the Twelve Minor Prophets) have been at a loss for want of the clue.

12. “Therefore *thus* will-I-do

“Unto-thee, O-Israel: because

“That this I-will-do to-thee;

“Prepare to-meet thy-God, O-Israel.”

Thus, i. e. all the things before-mentioned as *done*, because foretold most certainly to be done. They were therefore ordered to prepare to receive their punishment.

The reprehension, ending v. 6, 8, 9, 10, 11. “And yet,” &c. must in like manner be understood in future time.

End of v. 14. וְעָלוּ בָהּ, *that-they-may-exult in-her*.

15. "Therefore-as-hath-been-bowed-down the-mean-man, so-hath-been-brought-low the-great-man; Even-the-eyes-of the-haughty have-been-humbled." The two next vv. also in past time, in the same sense as before, v. 13, and v. 14. where for "down go," in Bp. L., might be, *hath descended*.

18. r. כְּחֹבֶל, and prefix ו to the next word instead of the following, omitting the last.

"Woe unto-them-who-draw-out iniquity as-a-cable;

"Even-falsehood, as-the-thick-traces-of a-wain."

24. Read קָטַף, and see its derivative ch. i. 8., and Bp. Lowth's note thereon. Let אֶשׁ follow לְדָבָר, and שֶׁרֶשֶׁת be attached to a ו.

"Therefore as-the-tongue dissolveth the-melon,

"And-as-the-faggot is-reduced-to-ashes by-the-flame-of
"fire;

"So-their-root hath-been soft-as-ripeness,

"And-their-blossom hath-ascended as-fine-dust."

25. R. לֹכַח and אֶפֶס, omitting דָּחַק.

"Wherefore his-anger hath-been-kindled against-his
"people."

27. The metre rejects בִּי. And, 29. לוּ. d. ל and affix ו.

30. Michaelis in Lowth. Ed. Oxon, p. 45. reads to the following effect.

"And-in-that day shall-they-roar against-them,

"As-the-roaring-of the-sea: as-when-it-thundereth upon-
"the-earth;

“ And-lo! darkness, distress!

“ Then-light, darkness, and gloomy-vapour.”

Ch. VI. Bp. Lowth, in his introductory note to this chapter, says, that Isaiah ‘*prophefied* in the time of Uzziah;’ whereas in the general title of the prophecies it is only asserted, that he *saw* his vision partly in that reign. The Bp. further supposes that the prophecies are not ‘placed in exact order of time: chapters ii. iii. iv. v. seem (to him) by internal marks to be antecedent to ch. i. and to suit the time of Uzziah, or the former part of Jotham’s reign; whereas ch. i. (he thinks) can hardly be earlier than the last years of Jotham.’

The Bp. refers to his notes on ch. i. 7. and ch. ii. 1. in the former of which his objection to the prophet not having, in the 29th v. urged particular and royal instances of idolatry, seems not valid; even the general and commonly practised idolatries not having been greatly insisted upon. “Ye shall be ashamed of your idolatrous groves and gardens, when the day of your captivity arrives;” is the meaning of the prophet in that verse.

In his note on ch. ii. 1. he grounds his supposition, of the prophecy having been in Uzziah’s time, upon the general title; and upon the indications of riches, luxury, and delicacy, expressed in the 7th v. of the i^{id}, and the latter part of the i^{id} ch. But, will any one assert, that ch. ii. vy. 6—9, are necessarily to be understood in present time? and might not the luxury and delicacy prevail in *Ahaz’s* reign,

even for some years after the source of them had been cut off?

Isaiah foresaw, but seems either not to have foretold, or not to have composed and published his prophecies previously to the time of Ahaz; when, in ch. i. he enters at once, like a poet, *in medias res*. The reigns of Uzziah and Jotham were good, and therefore the prophet might have witholden his pen; and even in the succeeding reign he might not have been satisfied, that it was his duty to publish royal idolatry, unless he had been expressly ordered by God, or could have been persuaded, that the measure would have been attended with a good effect.

1. For "his train" the alteration of one letter, ו into כ, gives, "his ministering intelligences," or, angels. 2. The metre would transfer לאחד to a place between the two last words of the verse. 4. The metre rejects אמת, in concurrence with the Alexandrine version or LXX. 5. d. כי in the two first places, and in the third ר. ו, and attach to it the particle of the accusative. 6. for ר. ט. and attach to it the following word. 7. The metre rejects רצה. 8. וני agrees best with the first pers. sing. 9. The metre requires לעם, and see ch. v. 25.

10. ו connective, *For*, before the verb; the nom. case to which is "this people," as the late Dr. Randolph has observed of the quotation in John xii. 40. Probably therefore it was: "For-this people *will-be*-gross of-heart, &c." all in the future tense. 13. Prefix ו to כאלה. Affix וּה מצבת; and ר. נם for בם.

Ch. VII. In the former part of this ch. is predicted

the deliverance of Ahaz and the people of Judah from the confederacy of Retsin, king of Syria, and Pekah, king of Israel. 17. to the end is 'a denunciation of the calamities to be brought upon Judah by the future invasion of Nebuchadnezzar.'

Bp. Lowth, Notes on ch. viii. p. 90, has observed 'that it is almost the constant practice of the prophet to connect in like manner deliverances temporal with spiritual.' It may be observed, that it seems to have been the practice of Isaiah, Hosea and others, to mix and temper, or to make to succeed each other, prophecies of invasion and captivity, and of deliverance and restoration*. Thus ch. i. is an introduction to the prophecies of punishment for sin by invasion and captivity; there only slightly suggested, and immediately followed by a consolatory promise of restoration to the righteous. Ch. ii. 1—5, a fuller view of this restoration is afforded. 6 to ch. iv. 1. renews the calamitous part of the subject. Ch. iv. 2. is again the restoration. v. vi. the captivity. vii. 1—16, temporary restoration. 17. to the end, captivity. viii. 1—4, the temporary restoration. 5—22, the invasion by Sennacherib is the general subject. 23. to ch. x. 32, restoration. 33, 34, invasion and captivity. (A remarkable instance: but which the commentators, particularly Bp. Lowth, seem to have misapprehended.) xi. xii. restoration.

2. Ephraim represents the whole of the ten tribes; because he was the preferred son of Joseph,

* See Abp. Newcome on Hosea, p. 39. Also Abp. Secker, in Appendix to Abp. N. on Micah ii. 12, 13.

(Gen. xlviii. 15—20.) and Joseph was distinguished from his brethren in his father's blessing of them : because also Samaria, the principal city of the ten tribes, was in the land of the tribe of Ephraim.

The metre requires כַּעֲזִי with the omission of עָזִי. 3. לַקְּדוֹהּ omitting לֵאל. 4. may end, without alteration ;

“ Even-the-Syrian, and-the-son-of Remaliah.”

5. read or understand ג.

“ *with-Ephraim,*

“ Even-the-son-of Remaliah.”——

8, 9. Dr. Jubb's proposed transposition Bp. Lowth might have safely made. End of it : “ from-being-a-people,” i. e. by Shalmeneser's captivity. End of v. 9. public translation preferable.

11. Before לֵאל insert וְאֵךְ, and read ;

“ Go-deep to-Sheol in-thy-desire :

“ Or exalt-it upward.”

End of v. 13. To weary men, and to weary God ; is to weary the prophets in calling to repentance, and to weary God in calling to trust and confidence in him, —which Abaz refused to place, in refusing to ask a sign.

14. It is humbly apprehended, that the young woman, usually called The Virgin, is the same with the Prophetess, ch. viii. v. 3 ; and IMMANUEL, so to be named by his mother, the same with the prophet's

son, whom he was ordered to name MAHER-SHALAL-HASH-BAZ.

15. "Butter and-honey shall-he-eat, *after-he-shall-*
"know

"To-refuse the-evil, and-to-choose the-good."

See Blayney on Jer. xvi. 14.

16. end.

"Shall-be-left the-land, concerning-which thou

"Art-uneasy, upon-account-of the-two kings."

17. *But*, Houbigant and LXX. after \square end of v. 16.

An interpolation appears in ועל עמך : but, contracted into ועמך , it may be a metre together with the three preceding words, and be rendered; "even-upon-thy-people." The end: "even-the king-of Assyria," is properly omitted.

18. Pharaoh-Nechoh and Nebuchadnezzar. 2 Kings xxiii. 29. and xxiv.

19. Mr. M. D.'s printer has omitted: "and-upon-all the-thickets."

20. The metre requires ואת השער . The hired razor, the king of Assyria, Tiglath-Pileser having been hired by Ahaz. 2 Kings xvi. 7.

Ch. VIII. 1—4. is a continuation of the prophecy of the sign, vii. 14—16. The prophet's elder son was SHEAR-JASHUB, "the-remnant shall-return:" his younger son was to be called by his mother, or by the people of Judah, IMMANUEL; for God was with them, and would deliver them from the two kings. Thus, his two sons, whom God had given to him, were to be for signs and wonders from Je-

hovah, v. 18. But, he himself was to name the younger son, not Immanuel, but MAHER-SHALAL-HASH-BAZ, the meaning of which was a consequence of the meaning of the other name. "God-(is)-with-us": therefore "must-be-hastened the-spoil, dispatched the-prey." The birth of this son was now to be introduced; the prophet having orders to take to him a large revealer, an article of woman's-dress, ch. iii. v. 23, and here placed, as it is conjectured, for the person herself of the woman, who was to be one of consideration, i. e. a prophetess. He was to write in her presence in a manly style: "Must-be-hastened the-spoil, dispatched the-prey." The masculine language of the *הָרַם אֶנֶשׁ* is expressed by the preposition *ל* governing the participle future passive, in English, *must be done*. This to a woman of Jerusalem, Ps. lxxviii. 12, and a prophetess, was sufficient. Respectable witnesses were called, and the prophet was married to a virgin: the mother of Shear-jashub having probably been dead, as he might have been born in the reign of Uzziah, when Isaiah in his first vision might have foreseen and declared, that a remnant would return from the Babylonian captivity; which, with the restoration, seems thus far to be the literal sense and subject of the prophecies of Isaiah.

1. "And-Jehovah said unto-me;
- "Take unto-thee a-large revealer;
- "And-write upon-it in-masculine language;
- "MUST-BE-HASTENED THE-SPOIL, DISPATCHED THE-
"PREY."

4. The child had only to be able to say; AB-1, AM-1; which it probably did soon after the complete age of two years: before which, Samaria was spoil; Damascus prey.

Bp. Lowth, notes, p. 89. 'The 6th, 7th, and 8th verses of this chapter seem to take in both the kingdoms of Israel and Judah.' Isaiah's general title is: "The vision—which he saw concerning Judah and Jerusalem." The enemies of these, and Israel amongst the rest, have their burthens, sufferings, or judgments denounced against them. But, Judah and Jerusalem seem to be the general subject. The Bp., not having observed the Hiphil sense of מָשַׁח, appears to have been misled by that word into the mistake of the public translators.

6. r. "And-have-made-to-rejoice Retsin." The active participle is indicated by the succeeding אֵת. The same word, in a like active sense, appears also in Isaiah, ch. xxxii. 14.; lx. 15.; lxii. 5.; and lxv. 18. Ps. xlviii. 2. Lam. ii. 15.

The meaning of these verses is: Because Judah hath not trusted in the God of Jerusalem, where gently flow the waters of Shiloah; but hath thus afforded joy to Retsin and Pekah, who hoped to profit by the fear and distrust of Judah; and hath sent to the king of Assyria for aid: therefore the waters of the Euphrates, even the king of Assyria, shall overflow them. This meant the invasion by Sennacherib, which was not to prosper, as the 9th and 10th verses express.

11. Begin וְכֵן, and further r. וְיָרִי, omitting ס,

whence תורה, *the law*, vv. 16. 20. V. 12. Begin (from 11.) לאמר לא תמר לקשר, soon again ימר and ל prefixed as before, and the two last verbs of fear and dread in the singular number. 13. Begin ואת. *But*, omit צבאות, and the ו plural affix to the verb, and also the two ם plurals of the pronoun. 14. חדה, i. e. their fear להם לאבן.

11. " But-thus said Jehovah unto-me ;
 " When-by-the-strength-of his-hand he-even-guided-
 " me,
 " That-I-should-not-walk in-the-way-of this-people :
12. " He-said : Thou-shalt-not rebel by-leaguing
 " In-all the rebellion-of
 " This people in-its-league :
 " And-the thing-of-which-they-are-afraid thou-shalt-
 " not fear,
 " Neither shalt-thou-dread."

The league, which Abp. Secker's reference to Jerem. xi. 9. well illustrates, was that of idolatry, which according to 2 Kings xvi. 10. may be judged to have been the consequence of Ahaz's union with the king of Assyria: the fear, or the object of fear, was the combination of Retsin and Pekah. V. 13. must in like manner be in the singular number, it being a continuation of God's especial guidance of Isaiah.

14. " And-(their fear)-shall-be to-them a-stone-of stum-
 " bling,
 " Even-(it-shall-be) a-rock-of offence :
 " To-the-two houses-of Israel a-trap ; (i. e. to Judah
 " and Benjamin.)
 " Even-a-snare to-the-inhabitants-of Jerusalem."

In v. 16. the metre rejects the last word. The testimony was v. 2.: the law, or teaching, or guidance of Isaiah, which is concluded by this verse, was first mentioned v. 11.

16. " Bind-up the-testimony ; seal the-law.
17. " Thus-will-I-wait for-Jehovah, who-hath-hidden his
" face
" From-the-house-of Jacob, even-I-will-expect him.
18. " Here am-I, and-the-children, (Shear-jashub and
" Maher-shalal-hash-baz,)
 - " Which Jehovah hath-given to-me,
 - " For-signs even-for-wonders in-Israel,
 - " From Jehovah-of hosts,
 - " Who-dwelleth in-mountain Sion.
19. " Therefore-when they-shall-say unto-you ;
 - " Seek-ye unto the-necromancers,
 - " Even-unto the-wizards, the-ventriloquists, and-the-
" mutterers :
 - " What!-should-not a-people (seek) unto its-God ?
 - " In-behalf-of the-living (should it seek) unto the-
" dead ?
20. " Should-it-not-seek unto-the-teaching and-unto-the-
" testimony ?
 - " Will not even-the-Assyrian believe
 - " The-word, (in vv. 9. 10.) in-which-is no obscurity ?
21. " For-he-shall-pass this-way in-distress, even-in-fear :
 - " And when he-shall-fear, he-shall-also-be-angry :
 - " Then-shall-he-curse his-king and-his-God :
 - " And-he-shall-cast-his-eyes upward : (v. 22.) and-
" upon the-earth
 - " It-shall-thunder ; and-behold distress, and-darkness !
 - " Gloom, tribulation, and-darkness accumulated !"

V. 20. דרש is transferred to the beginning of this

verse from the latter part of v. 19, in the former part of which it already stands imperatively. Follow אִם לֹא with יֵאָמֵן בְּדִבְרֵי הָאִשּׁוּר, referring to the luminous prophecy of Sennacherib's defeat in vv. 9, 10.

21. 22. See chap. v. ver. 30, and Michaelis upon Lowth, pp. 45. 46. These and the latter part of the preceding v. are to be understood of the soldier of Sennacherib: and v. 23, (in the public translation, v. 1. of ch. ix.) in which לֹא־אִשּׁוּר seems to hold the fourth place, refers to the captivity of Israel by Shalmeneser.

23. "But, there-shall-not-be weariness to-the-Assyrian,—
 "Who-was-straitened in-the (land) when first
 "He-slightly-invaded the-land-of Zebulun
 "And the-land-of Nephthali,—
 "In-this-his-second and-grand-attack by-the-way-of
 "the-sea
 "Beyond-Jordan, the-overthrower-of the-nations."

The three lines immediately subsequent to the first are a parenthesis.

As Bp. Lowth confessed, that there are many and great difficulties in this chapter, particularly v. 11, &c. of which he did not attempt a particular explanation; it has been thought that, in addition to what has been noted, a skeleton of it would not be unacceptable: as follows;

Ch. VIII. v. 1. The revealer, Isaiah's second wife, the prophetess. 2, the testimony of his marriage. 3, the promised son, Immanuel, or Maher-shalal-hash-baz. 4, Tiglath-pileser's invasion of Damas-

cus, Zebulun, and Nephthali. 6, the waters of Shiloah, i. e. the temple at Jerusalem, beneath which they flowed. Retsin and Remaliah's son delighted with the distrust of the Jews in God. 7, 8, Sennacherib's invasion foretold. 9, 10, his miraculous defeat foretold. 11, the guiding of Isaiah by the hand of God, i. e. the law, hereafter expressed in vv. 16 and 20. 12, the league of idolatry, in which Isaiah was forbidden to join. 13—15, idolatry and unbelief the ruin of many of the Jews. 16, the testimony v. 2, with promise of deliverance; bound. The law, or guiding of Isaiah, v. 11, ordered to be sealed. 17, the distress of Jerusalem from Retsin and Pekah. 18, Isaiah, and his two sons: the elder a sign that a remnant should return from future captivity; the younger a sign that God protected the Jews from Retsin, Pekah, and Sennacherib: (ch. vii. 16. and viii. 10.) and that Damascus and Samaria should be the spoil of Tiglath-pileser (v. 4.) 19, distrust of the Jews in God, during their distress; and the prophet's indignation. 20, to the especial guiding from idolatry, (v. 11.) and to the testimony, with promise of deliverance (vv. 2—4.) the people should seek, when in distress. Sennacherib will believe the luminous prophecy against him (in vv. 9, 10.) 21, 22, a description of his army destroyed by a thunder storm. 23, Shalmeneser's invasion, and the captivity of the ten tribes foretold.

This 23d v. in the original the public translators have made the 1st of the ixth chapter.

Ch. IX. v. 1—6. literally is expressed, The pro-

phet's exultation in the foresight of deliverance and of peace to Judah.

2. The Ketib and the Keri are equally rejected by the metre.

3. Reference is to Midian, defeated by Gideon, Judges vii. 22.

4. "For every-one shod himself
 "In-the-storm, and-his-garment rolled in-blood
 "Was-even to-be-burned, fuel-for fire."

5. latter part.

"And-the-principal-turn-of-affairs hath-been upon his-
 "shoulder :

"And-his-name is-called ; Wonderfully counselling,
 "The-mighty God with-my-father
 "Hath-*engaged-that peace should-be-chief.

6. "Of-the-increase-of the-superiority, even-of-peace where
 "Shall-be-an-end unto the-throne-of David?"

Bp. Lowth writes: ' Chap. ix. 7.—Ch. x. 4.] This whole passage makes a distinct prophecy. It has no relation to the preceding or following prophecy.—Those relate principally to the kingdom of Judah ; this is addressed exclusively to the kingdom of Israel.' On the contrary, it appears to be a regular continuation of the prophecy of peace to Judah, and an assurance that the prosperity of the Jews would be affected by the humiliation, first of their neighbouring enemies the Israelites, and afterwards of

* The original is esteemed to refer to ch. viii. 2. That the word, when unconnected with a preposition, is not believed to signify, *everlasting*, or *eternity*, but as a concise locution, which it is Habak. iii. 6, see interpretation on ch. xxvi. 4.

the more distant Assyrians : and this seems to be the general subject to nearly the end of the xth ch. in the 33d and 34th vv. of which the invasion and captivity of Judah by Nebuchadnezzar appear to have been predicted.

8. The sense may require וידעו and ויפריסו. How easily ה and ו may here have been omitted, is obvious.

“ Therefore-let-the-people know-it (thé word) all-of
“ them :

“ Even-Ephraim and-the-inhabitant-of Samaria ;

“ In-pride and-in-arrogance-of heart who-have-said.”

The last word should seem to be ויחזקו. 9. The bricks were—the inefficient designs of Israel against Judah: the hewn stones, preparations of greater achievements. The sycamores, Retsin and Pekah : the cedars, more powerful chiefs.

10. The third place עליו instead of the sixth.

“ Therefore-Jehovah hath-lifted-up against-them

“ The enemies-of Retsin,

“ And-their own-enemies he-hath-combined.”

11. “ Have-devoured,” in the perfect tense ; and the same to the end of v. 10. of ch. x. See note to ch. v. ver. 13.

Omitting פ, read in one word בכלה.

End of ver. 15.—“ therefore-the-leaders-of-them have-been destroyed.”

18. צבאות omit. For אל prefix ל. 19. Prefix ל to שבעה, omitting על. 20. ויחזרו, and translate :

“ Although-they-have-united both against Judah.”

H

Ch. X. vv. 1—4. Woe to Israel supporting Syria to oppress Judah.

1. "Woe to-them-who-decree decrees-of unrighteousness;
 "And that-publish distressing-ordinances:
 "They-have-written, that-the-right-of *the-weak
 "should-be-perverted,
 "Even-to-deprive-of justice *the-afflicted-of my
 "people."
4. "That-it-(your glory)-should-not be-humbled as-ab-
 "jectly-as a-prisoner;
 "Or-fall (נפל) as-low-as the-slain."

6. translate, "Against an impure nation," &c.

8. Insert דוא after כי.—"Are-not kings all my-princes?"

10. מצאתי, omitting יד, is required by the metre.

11. After הלא read the three last words: then begin כאשר and read the three following, which transposition gives:

"Shall-not I-do to-Jerusalem, and-to-her-images;
 "As I-have-done to-Samaria, and-to-her-idols?"

12. ופקד. 13. After כי insert דוא. The metre rejects the latter Ketib and Keri. 15. For על twice the metre admits only the prefix ל. 16. It rejects צבאות: and 20. באמת. End of 21, add from 22. עמך. "Un-
 "to God the-mighty thy-people. For though Israel
 "be as-the-sand-of the-sea," &c. End of 22. trans-
 late, with ו prefix:

"And-the-destruction decreed righteousness will-efface."

* Judah.

That is, the righteousness of the remnant will soon occasion the destruction to be forgotten.

23. Omit ארני, and צבאות, and כל.

“For a-destruction, and-that-decreed

“Jehovah will-make in-the-midst-of the-land.”

These last four vv. are a mixture, as Isaiah's manner is from the beginning, of denunciation of captivity, and of promise of restoration of the remnant. See back, p. 39.

24. It is apprehended, that if Isaiah had here meant to say, ‘in the manner of Egypt,’ he would have written כמ, (as would also Amos have done, ch. iv. v. 10.) which the metre would have allowed equally with בדרך. The route described vv. 28—32. proves, according to the map in Bos's Ed. of the LXX, that Sennacherib was “in the road” to Egypt. Accordingly from Nob, the last station, he shook his hand, with a threat, towards Jerusalem; and marched on to Egypt: on his return from which, Ashdod, or Azotus, ch. xx, seems first to have yielded to his general Tartan; whence passing Lachish and Libnah, which were in the road *from* Egypt to Jerusalem, he sent his vast army under Rabshakeh to menace the Jewish capital, boasting of the defeat of Egypt, its ally, now named the “broken reed.”

25. r. והעם, and ל for על: and translate:

“And-the-indignation, even-mine-anger, shall-have-its-
“effect in-their-destruction.”

26. "For ——" d. צָמַח.

"Although-his-rod-(will-be) toward the-sea;

"And-he-will-lift-it-up by-the-way-of Egypt."

That is; Although his design will not principally be against you, but to conquer other nations.

Bp. Lowth, Abp. Newcome (Amos iv. 10.) and Mr. D. seem all to have mistaken the figurative for the literal meaning of the regent דָּךְ vv. 24 and 26. Bp. L. at v. 24. accepts the literal sense, and at v. 26. the figurative: the former is 'way,' or road; the latter is, 'manner,' or dealing. In the former v. the rectum, Egypt, is in a *neuter* sense, as it should be with the literal regent; in the latter it is *passive*: although the words are precisely the same, and occur in two places so near each other.

The *passive* sense of the rectum may seem supported only by Gen. xxxi. 35: where, instead of the ellipse, if the full expression could have been as properly given by the insertion of דָּךְ as a first rectum, both the recta would have appeared neutral, and less doubt could have been of the regent being literal rather than figurative. *Cursus sanguinis mulierum est mihi.*

Mr. D. has given the figurative regent in both verses: but, he has made the rectum active in the former, and passive in the latter.

The figurative meaning also of the regent, and the *passive* sense of the rectum, Abp. Newcome has adopted for the parallel passage in Amos iv. 10: where he terms the two words with the preposition of the for-

mer 'a phrase;' and cites, in its support, these vv. of Isaiah, and Gen. xix. 31. But it is apprehended, that in Genesis xix. the regent is figurative, and the *rectum active*; and that the same is the case in Ezek. xx. 30, which he also cites, especially as one MS. reads כ for ב, 'according to the way,' i. e. the doing. כ prefix seems a sign of the figurative regent, and ב of the literal.

Abp. Newcome appears therefore to fail in his attempted support of the *passive* sense of the *rectum*, which it is contended does not exist, even in Gen. xxxi. 35. above quoted. It is further maintained, that the *literal* regent ככ must have its *neutral rectum*; as Gen. xxxi. 35. Num. xxiv. 24. Jos. xxiii. 14. Is. x. 24. 26. and Amos iv. 10.: and that the *figurative* regent can only have its *active rectum*; as Gen. xix. 31. Ezek. xx. 30. xxxiii. 20. Amos viii. 14. Hosea x. 13, if a right reading, and Prov. ii. 13. in which last the *rectum* is adjectively used.

Instead of a passive *rectum* of the figurative ככ, it is conceived that the prophets would have expressed their meaning, if at all figurative, by affixing י actively to the regent, and prefixing כ to the word which is now the neutral *rectum*. 'In *my* way (of dealing) *with* Egypt.'

27. "Yea-the-yoke shall-be-destroyed from-before (שמן) "the-imposer-of-it."

i. e. Before Sennacherib's own face; not when he was at a distance.

29. לו. "Because-of-him Ramah is-terrified."

31. 32. Omit the stop between.

"Fled-is Madmena: the-inhabitants-of

"Gebim are-all-as-yet preparing:

"For,-this-day at-Nob he-must-halt." Probably **וַיִּחַל**.

33. 34. The prophecy of invasion and captivity of Judah by Nebuchadnezzar. After **וַיִּנְבְּאֵהוּ** the metre requires **לֵב**. "Even-the-lofty-of heart shall-be-brought-low."

At Ch. XI. v. i. Bp. Lowth says; 'The prophet had described the Assyrian army under the image of a mighty forest, consisting of flourishing trees, growing thick together, and of a great height: of Lebanon itself crowned with lofty cedars; but cut down, and laid level with the ground, by the ax, wielded by the hand of some powerful and illustrious agent: in opposition to this image he represents the great person, who makes the subject of this chapter, as a slender twig, shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed: which tender plant, so weak in appearance, should nevertheless become fruitful and prosper. This contrast shows plainly the connexion between this and the preceding chapter; which is moreover expressed by the connecting particle.'

The connexion, indeed, between the two chapters, is evident: but the interpretations, particularly of the 33d and 34th vv. of the tenth ch., cannot be so readily allowed. From v. 24 to v. 27 the miraculous defeat of Seunacherib is clearly foretold, being compared with the miraculous defeat of the Midianites, Judges

vi. 22. In vv. 28—31. his route by Jerusalem towards Egypt is described. 32. He shakes "his hand against" Jerusalem, in his distant prospect. He designed to attempt its subversion upon his return: in which although he was defeated, his menace was prophetic; as the prophet declares in the 33d and 34th vv. The bough to be lopped, not by Sennacherib, but hereafter by Nebuchadnezzar, was Jerusalem, last mentioned. The fall of Lebanon is manifestly the destruction of Solomon's Temple built of its cedars.

Be it, that, as St. Paul interprets, and according to Kimchi, the future days of the Messiah are foreshown in the secondary sense of the first ten vv. of this chapter, the primary or literal sense seems to respect the remnant of the Jewish people, and the restoration of Jerusalem from the Babylonian captivity. As the fall of Jerusalem and its temple is poetically described in the two last vv. of the preceding chapter, so their recovery and renovation afford to the prophet an opportunity of representing the happiness of the people in equally figurative language. The confidence that was in the days of Hezekiah, which Kimchi thinks is described, must therefore be exchanged for the long security enjoyed under* the second temple; the literal sense only of this part of the eleventh chapter being considered.

The righteousness of the remnant mentioned ch. x. v. 22. is further described in the first ten verses of this eleventh chapter.

* See the communication by the late learned Dr. Heberden to Abp. N., Minor Prophets, p. 170.

4. "And-with-equity shall-he-give-sentence to-the-neck-of
"the-land."
7. "And-the-cow and-the-she-bear shall-be-companions:
"Together shall-lie-down their-young."
8. "The-aspic; even-on the-den-of the-basilisk."
9. "As-the-waters of-the-seas at-flood."

This last image will be recognised by persons who have observed high tides.

10. "And-there-shall-be in-that day
"A-root-of Jesse, who shall-stand
"For-an-ensign-of the-*peoples: unto-him the-nations
"Shall-repair; and-his-resting-place shall-be-glorious."

11—16. An unaccomplished prophecy. Bp. Lowth. But, from Jer. li. 10. it appears, as if this was to have happened upon the event of the destruction of Babylon by Cyrus: as a proof of which, immediately after the song of thanks in ch. xiii. is very suitably introduced the prophecy of the destruction of Babylon.

- "And-it-shall afterwards-be, in-that day
"When-Jehovah" &c.
12. "That-he-will-lift-up" &c.

14. The metre rejects דרר.

15. The sense seems to require Mr. D.'s rendering of the Vaus by *As*, and *So*. Between the two last words sense and metre both appear to require דרר.

Ch. XII. Mr. D. rightly names, a song of gratitude to God, on the great and important event of the

* *Peoples*. Respectable objectors to this word in the plural may be reminded, that its *primary* sense in *English*, as well as in *Hebrew* and *Latin*, is equivalent to that of *nation*, which admits the plural.

restoration (predicted ch. xi. vv. 11—16.) of the whole of the twelve tribes, and of their happy reunion.

1. Prefix י to ישב. 2. Two Yods, or יי, seem to have fallen from the text, in “Even-my-song is Jehovah.”

As in ch. viii. 6. “rejecting the waters of Shiloah” was the figurative language for distrust in Jehovah, so v. 3. of this ch. “drawing water with joy from the fountains of salvation,” was designed to express the fullest confidence in the true God. 5, the sense requires the Keri, and the metre rejects זאת. 6, for י prefix י.

The XIIIth ch. to the XXIIIrd inclusive, contain, as Bp. Lowth has observed, denunciations of ‘the fate of several cities and nations,’ that of Jerusalem and Judæa not omitted. As the first twelve chapters of Isaiah correspond to the general title in having Judah and Jerusalem the principal subjects, so those which succeed them are no irregular continuation, if being to the purpose to foretel what was to become of their enemies. But in these chapters, as in the preceding, there is a mixture of consolation and sorrow to the Jews; consolation in the prophecies, that the power of their enemies should be destroyed; and sorrow in the denunciations of invasion and captivity to themselves.

1. “The-suffering-of Babylon.” 2. The word להם, to them, which Bp. Lowth, on the authority of one antient MS. and the Vulg., would reject, is required by the metre. “To-them-beckon with-the-

hand." 4. Dr. Kennicott's rule, quoted at v. 13, rejects the supposed rectum following Jehovah. End of 5, כל the metre rejects. 6. The metre requires prefix כ for כי. "Howl-ye! as-near-is the-day-of Jehovah; so destruction," &c.

7. Prefix ל for על. 8, Bp. Lowth is right. 13, Between ידוע and צבאות insert אלו, *passim*, or read only the former; as the metre may require. See Dr. Kennicott, *State of the Hebrew Text*, p. 525. 14, no defect: as Bp. L. thinks.

"Then-shall-it-be, that-as-a-roe chased,

"Or-as-a-sheep, when-there-is-no-one to-gather-them-
together;

"They-shall-be-looking, every-man for his-own-people;

"Even-they-shall-endeavour-to-escape, each to his-own-
land."

18. Read על פני, and afterwards prefix ו to על.

20. The metre and sense reject the former ולא, or require a transposition of עך to the third place in the verse.

"It-shall-not be-established *again* for-ever;

"Nor-shall-it-be-inhabited from generation to-genera-
tion."

Ch. XIV. 2. Prefix ל for אל. 3, the third and fourth words דודא דודא. See Bp. L. and from 4. to 23. inclusive, see Introduction.

24—27. A prophecy more speedily to be fulfilled in the destruction of Sennacherib's army: as has appeared to Mr. D. and others.

"Sworn-hath Jehovah, saying :

" "Surely, surely, as I-have-devised,

" "So shall-it-be; even-as I-have-purposed,

" "It shall-be-established : that-the-Assyrian shall-be-

" "crushed

" "In-my-land ; even-that-upon my-mountains I-will-

" "trample-him.

" "Then-shall-depart from-upon-them his-yoke :

" "Even-his-burden from-upon-their-shoulders shall-be-

" "removed."

"This-is the-purpose which-is-purposed

"Concerning the-whole land :

"Even-this-is the-hand which-is-stretched-out

"Over all the-nations.

"Surely Jehovah God-of hosts

"Hath-purposed ; and-who shall-prevent ?

"Even-his-hand is-stretched-out ; and-who shall-draw-

"it-back?"

28. "This suffering was-proclaimed."

29. "A-basilisk ; even-his-fruit a-fierce flying-serpent."

30. The poor and the needy seem to have been the people of Judah and Jerusalem, who had been distressed by the Philistine enemy.

בְּחֵרִים "The-choice-first-fruits." חֲמַת "But-he- (Hezekiah, the basilisk ; Uzziah was the serpent ; see Bp. L.)-will-kill with-famine thy-root: Even-thy-remnant with-the-sword (the metre requires בְּחֵרִים,) will-he-slay."

31. "The North." Jerusalem N. of Philistia. "The smoke." Cloud of dust raised by Hezekiah's army. See Bp. L. "The-poor-of his-people (the harassed by the enemy) shall-be-confident in-her."

Ch. XV. 1.

"The-suffering-of Moab. Because entirely (כלִיל)

"Ar is-destroyed; the-Moabites are-rendered-silent!

"Because entirely is-laid-waste

"Kir; the-Moabites are-reduced-to-silence!

2. "They-go-up to-the-temple, even-to-Dibon:"—

4. Prefix ל for על. 6. ו for second כי. 7. ל for על.

7. "Therefore the-reserves, which-they-had-made, even-
"their-deposits,

"The-Arabians" &c.

9. Prefix ו in both places for כי. "Although-the-
waters-of Dimon," &c. The metre rejects ארדה.

Ch. XVI. 1. שלוח.

"Sent-forth-is the-chief who-ruleth

"The-land, from-the-rock, through-the-wilderness,

"Unto the-mount-of the-daughter-of Sion."

3. "Take-thou counsel, (Daughter of Sion!) procure,
"thou the-best-advice:—

6. "They-have-been very proud, even-prosperous:

"Even (have we heard of) the-haughtiness of-their,
"nobles. (לְכַבְדֵּי and d. ו preceding.)

Begin v. 8. with אֶךְ נִכְאִים, and omit כי.

"Surely grieved-are the-fields-of Heshbon:

"Languisheth the-vine-of Sibmah:

"The-lords-of the-nations have-beaten-down her-gene-
"rous-plants:

"Unto Jaazer are-they-even-come:

"Her-fugitives have-wandered in-the-wilderness:

"Separately have-they-passed the-sea.

9. "Therefore I-will-weep with-the-weeping-of Jaazer:
 "Vine-of Sibmah! I-will-water-thee with-my-tears:
 "Heshbon! even-Elcale! because-for thy-summer-fruits,
 "Even-for thy-vintage the-shouting hath-not-been."

9. ל for על, and ו for כי. 11. ל for על. 12. The metre rejects כי נראה. 12. "For their-altars,"—end the verse;

—"although-it-may-not be-pleasing."

See Bp. Horsley on Hosea, 2d ed. p. 97.

Ch. XVII. 1.

"The-suffering-of Damascus: *for*-Damascus shall-
 "cease" (וַיִּסָּח)—

2. "The-cities are-deserted; naked for-flocks
 "They-shall-be; which-shall-lie-down, where-none
 "shall-make-afraid."

5. "even-shall-it-be
 "As-when-one-gleaneth" &c.

8. The metre rejects לא near the end.

9. Let כ, commencing the sixth word, take place of the preceding ו. Next read באשר. The metre rejects מפני.

"In-that day shall
 "Thy-strong cities be-forsaken;
 "As the-sons-of Israel would-forsake
 "The-bough or-the-topmost-branch; even-every-
 "(city)-shall-be desolate."

An interpolation of "from the face of the sons of
 "Israel" is suspected, and that the reading should
 be ;

"As the-bough of-the-topmost-branch

"Men-would-forsake ; even-every-(city)-shall-be de-
"solate."

10. ל for לָּ. Jacob in the 2d person being the nom. case to the following verbs, the ל is superfluous at the end of each.

11. וְיָדָּע to be understood at the end.

13. "Even-that-they-shall-be-driven." 14. ——"even-
"where-are-they?"
—"Even-the-lot-of" &c.

Ch. XVIII. 1.

"Ho! to-the-land-of the-insect-noisy-of wing,

"Which-is on-the-rivers beyond Cush;" (transpose
the 2d and 3d words)

—"even-in vessels-of" &c.

An iambic of Æschylus, or some such Greek poet, (to which reference is not at hand) describes the *tzt-tzt* noise of the gnat effected by the vibration of its wings. The sound of the above-mentioned word of the text, the addition of 'wings' to it, and the farther description of the land being on the rivers, afforded reason to believe, that the land of Assyria, particularly Babylonia, watered by the Tigris, and on the Persian Gulf, was signified. The gnat might be expected to swarm in such a country; and which is described by Bp. Lowth, on ch. xxi. ver. 1.

2. and 7. For 'smoothed' read *levelled*.

4. "For thus Jehovah hath-said:

"*With-myself* I-will-sit-still, even-will-regard my-
"fixed-habitation."

Ch. XIX. 4. End with **וְהָיָה כִּי**.

9. "Even-the-weavers-of net-work in-silk."

10. Read the third second, and the second fourth.

"Even shall-be-broken, all the-foundations-of

"The-makers-of strong-drink, the-pools-of life."

11. The metre requires **וְהָיָה**, before its substantive, according to the Vulgate.

12. "*Even-let-them-tell thee now.*" The metre is perfect,

13 and 14. "*therefore-they-have-caused-to-err*" &c.

16. 17. (and 25.) The metre rejects **שַׁבְּאוֹת**; a word, that from the Jewish Greek of the N. T. is in the *Te Deum* written Sabaoth, and sometimes pronounced, not very cautiously, *Sabbath*. The word imports, *Hosts* or *Armies*; meaning all created intelligences, particularly the celestial.

22. The metre rejects **וְהָיָה**. 23. In Mr. D. is an accidental omission of "into Assyria and the Egyptian."

Ch. XX. 2. After **כִּי** the metre requires **וְהָיָה**.

Ch. XXI. 1.

"The-suffering-of the-desert-of the-sea,

"Like-the-southern tempests, when-they-rush from-
"the-desert,

"Cometh from-the-terrible country."

That is, the suffering cometh: the middle line in parenthesis.

2. "The-plunderer will-be-plundered; even-the-destroyer
"will-be-destroyed."

וְכָל וְהַשְׁבֵּתוֹהּ. "For-there-is-an-end to-all his-op-
"pressions."

4. "The twilight, for-which-I-longed,
"Is-turned (שׁוּחַ Pahul) to-me into-horror."

6. For אֲדָנִי read יְהוָה.

10. "My-threshing, even-the-son-of my-floor! that-
"which

"I-have-heard from Jehovah

"The-god-of Israel I-have-declared to-you."

11. "The-suffering-of Dumah which-calleth to-me
"From-the-gate: "Watchman, what from-the-night?
" "Watchman, what from-the-night?"
"The-watchman replieth; "Cometh the-morning;
" "Even-also the-night. If ye-will-inquire,
" "Inquire-ye: come again.""

Dumah appears to have been a country between Babylonia and Arabia. The suffering of Dumah is therefore a continuation of the prophecy immediately preceding. The answer of the watchman imports; that there is a prospect of deliverance to the Jews: but, that the night of the inquirer will continue long enough to admit a future inquiry. The watchman is the prophet.

13. A continuation of the prophecy of the flight of the Babylonians through Dumah and Arabia, before the Medes and Persians, who were also to depopulate Arabia.

16. אֲדָנִי for יְהוָה. The metre rejects אֵלֵי. 17. Prefix כִּי for כִּי.

Ch. XXII. 4.

"Haste-ye not to-comfort-me"—

6. "For-Elam hath-borne the-quiver:

"With-chariots they-have-brought-calamity (כֶּתֶן),

"even-with-horsemen:

"Even-the-wall hath-displayed the-shield."

Elam, a province of the Babylonian empire. Dr. Blayney on Jer. xlix. 34. Nebuchadnezzar's invasion the subject.

13. end. Prefix י for כִּי. 15. ה for הָ first. The metre rejects the two words: "And-say unto-him."

16. "A-sepulchre-of one-who-heweth-out on-high his-

"sepulchre:

"Who-graveth in-the-rock an-habitation for-himself."

25. The metre rejects מְנוּחָם.

Ch. XXIII. 1.

"The-suffering-of Tyre! howl-ye;

"Ye-ships-of Tarshish! for desolation-is

"Of-houses, of-harbor, of-landing

"To-the-sea-worn: it-is-evident to-them."

3. "Even-through-the-great waters the-grain-of the-Niger;

"Even-the-harvest-of the-Nile, her-imports;

"Even-hath-she-been the-mart-of nations."

4. "I-have-not been-in-labor; (neither have I) brought-

"forth:

"Neither have-I-nourished youths;

"Neither have-I-educated virgins."

A poetical prosopopœia of the sea, which was a strong fortress to the fugitive Tyrians, the children of

Sidon, in this manner expressing herself: 'I protect those, of whom I have not travailed; whom I have not, as a mother, brought forth,' &c.

The former \aleph the metre does not require, nor the construction the latter γ of the ancient MS. See Bp. Lowth.

8. Prefix \aleph for $\aleph\gamma$.

10. LXX, Arabic, and Mr. D. כי אניה, and סדה.

"Cultivate thy-land: for the-ships-of

"Tarshish (come) not thence any-more.

11. "His-hand he-who-hath-extended over the-sea,

"He-who-hath-made-to-tremble kingdoms, Jehovah
"hath-commanded,

"Concerning (Tyre) the-merchant-city, to-destroy
"her-strong-holds.

12. "Ye-sea-worn-mariners!

"Arise-ye, pass-ye-over, even there (upon the sea)

"No rest-shall-be to-any-one-of-you."

The translation "sea-worn-mariners," in this place, or in v. 1. seems to interfere little with Abp. Secker's and Dr. Blayney's interpretation of Chittim, "the west:" because the great sea, or Mediterranean, was west of Palæstine.

13. "They-raised the-observatories: they-set-up

"The-palaces-thereof: one-hath-reduced-it-to-a-ruin."

This v. 13. respecting the origin and fall of the Chaldeans, seems quite out of place, and should at least appear a parenthesis.

15. "There-shall-be to-Tyre as-the-song-of the-hostess.

16. "Take-thou the-lyre; go-thou-about the-city;
 "Hostess long-forgotten! strike-thou skilfully:
 "Multiply-thou the-song: that thou-mayest-be-recol-
 "lected."

17. "When-she-shall-be-restored to-her-intercourse;
 "even-shall-supply-provision
 "To all the-kingdoms-of the-earth," &c.

See Genesis, ch. xlix. v. 20. See also LXX. and Mr. D.

Ch. XXIV. Invasion of Tyre.

2. "Even-hath-it-been, as-with-the-people," &c.

The Vaus are merely copulative, and the præters prophetic. See p. 34. and Kennicott, State of the Hebr. Text, p. 37. As with the Tyrians and Sidonians, the people, the servant, the handmaid, the buyer, the lender, the usurer; so with the inhabitants of Jerusalem, the priest, &c. The order in the original is :

"as-with-the-lender, so-with-the-borrower;
 "As-with-the-usurer, so-with-the-giver-of-usury to-
 "him."

13. "The centre of the land : " i. e. at Samaria.

14. Tyre, at the end of seventy years, shall sing.

"The-waters (of the sea) shall-resound" &c.

15. "In-the-distant-coasts;" whither they had fled.

16. Nebuchadnezzar's invasion, &c. of Judæa seems to be described through the remainder of the chapter. The uttermost or eastern wing of Palæstine,

from Tyre and Sidon in the west of it, was Judea. Samaria was a "centre of the land," v. 13. between them.

20. The second word of this verse, originally the 3. f. pr. Hithpahel following its infinitive Kal, has, by the falling of an ה from each side of it, been left a 3. f. fut. Kal: but, the three synonymo-synthetic parallels of v. 19. indicate the true reading.

21. "Even-shall-it-be in-that day,

"When-Jehovah shall-call-to-account the-host

"Which-is-high upon-its-high-place; even-the-
"kings-of

"The-earth upon the-earth:

22. "That-they-shall-be-gathered a-collection for the-pit;
(transpose מִן beyond מִן.)

"Even-they-shall-be-shut-up prisoners in a-prison-
"house:

"Even-after-many days account-shall-be-taken-of-
"them."

See Bp. Lowth's note, concluded by Sir I. Newton's excellent observations.

Thus far invasion, &c. In the following chapter is deliverance.

Ch, XXV. 1. See xxiv. 14. 2. "The city." Babylon, "The proud ones." 3. ל for על. End of 4. prefix ו for כי. 5. בְּדִיּוֹת מִדָּע, and supply כ as before. 6. The feast of joyful restoration to Judah.

10. Moab, the neighbouring, seems placed for every enemy of Judah,

11. —"even-shall-one-bring-down his-pride,

"Together-with the-walled-towns-of his-coasts,

CL XXVL 1.

"Safety shall-one-place in-walls, even-in-bulwarks.

2. "Open-ye the-gates: even-let-enter

"The-nation that-is-acquitted, (see ch. xlv. 19.) that-maintaineth settled-truths:

3. **וְיָד יָדוֹ**.

"Even-that-is-sustained as-a-rock in-perfect tran-quillity;

"Because in-thee is-its-confidence.

4. "Trust-ye in-Jehovah for-the-long-continuances,

"Until that he-afford-consolation;

"Jehovah the-rock-of ancient-times."

The last word of the first of these metres is considered as the preposition in the plural form of a regent, the rectum of which is the whole of the second metre. The two first words of this also seem to be in the same construction and sense as in Gen. xlix. 10. and requiring a future verb, the Yod of which, following another, might easily be lost. The verb from the Syriac is afforded by Michaelis upon Lowth, ed. Ox. p. 141.

וְ without a prefix seems to be the preposition *for*, *until*; excepting where the sense requires something very different, e. g. the substantive, *prey*, or the verb, *he hath testified*, with its substantive; as ch. viii. 2. and ix. 5. which latter passage is considered as referring to the former. With a prefix Aben Ezra appears to esteem it a concise locution. In a place like this, the **וְ** might have been a **ו** and attached to the following repetition; both words standing as the concise locution of '*for ever even-for ever*.' Ch. lvii. 15.

the word should have ל prefixed, as Mr. D. has shown in his references, and as it is lxiv. 9. and Amos i. 11. The preposition, Habak. iii. 6. concisely implies, and comprehends, the meaning of the adjective at the end of the following parallel.

5. "He-hath-brought-her-down to the-earth," appears to be an accidental omission in Mr. D.

9. "Surely according-as thy-written-laws have-been-upon-
"the-earth ;

(Access to them on restoration from captivity.)

"Restoration (see v. 2.) have-learned the-inhabitants-of
"the-world."

11. "Jehovah! thine-hand hath-been-lifted-up:

"Those-who-have-not seen, let-see:

"Even-let-them-be-ashamed by-the-zeal-of the-people:

"Also let-the-fire-of thine-enemies devour-them."

13. "Jehovah, our-God, our-inheritance! (נחלתנו)

"Have-been-our-masters lords besides-thee:

"In-our-hearts (לִבֵּנו) will-we-bring-to-remembrance
"thy-name."

Thus far the song celebrates restoration from Babylon: the eight following verses recall Sennacherib's defeat to remembrance.

14. "The-dead shall-not be-brought-to-life:

"The-deceased shall-not rise:

"Therefore hast-thou-visited, even-hast-thou-destroy-
"ed-them:

"Even-that-thou-mightest-make-to-perish all remem-
"brance of-them."

16. Bp. L. seems right. In the fourth place r.
מִיָּצֵא.

15. ———“ we-have-been-as-if we-had-brought-forth:
 “ By-a-wind-of mighty-salvation hath-the-land been-
 “ preserved :
 “ Even-by-it have-fallen the-inhabitants-of the-world.”

Assyria by the thunder-storm.

ברוח ישועתה נושעה ארץ ובה נפלו.

21. at the end. The metre rejects עוד.
 Ch. XXVII. 1. the end. The metre rejects אשר,
 which the sense requires in the fourth place of v. 2.

2. “ In-that day shall-be-a-vineyard,
 “ Concerning-which one-will-desire to-sing-respon-
 “ sively.” חמד ענור.
 7. “ Hath-he-smitten-him according-to-the-smiting-of
 “ those-who-smote-him ?
 “ Hath he-slain-him according-to-the-slaughter-of
 “ those-who-slew-him ?”

This 7th v. refers to Jacob or Israel: the following respects the same, under the similitude of a vine.

8. “ Moderately, when-it-shooteth-forth, wilt-thou-prune-
 “ it, even-(תגדלגנדה)-train-it :
 “ That-it-may-escape misfortune in-the-day-of the-
 “ east-wind.”
 11. The Bp. right.
 12. “ Even-shall-it-be in-that day,—
 “ When-Jehovah shall-make-a-shaking-of-his-fruit,
 “ from-the-flood-of the-river, .
 “ Unto the-stream-of Egypt,—
 “ That-ye shall-be-gleaned-up one
 “ By-one, ye-sons-of Israel !
 13. “ Even-shall-it-be in-that day,—

~~"When shall be sounded with a great trumpet, &c.~~

~~"That they shall come" &c.~~

These two last vv. alone seem to indicate, the subject of this and the two preceding chapters, the fall of Assyria or Babylon, and Egypt; with the consequent restoration of Judah and Jerusalem.

Ch. XXVIII. 1. The woe denounced appears to have been Shalmaneser's invasion. Mr. D.'s translation omits the latter part of this verse, in which the description of Samaria is thus continued:

"which is

"Upon the top of the valley of

"The rich, who are stupefied with wine!"

3. "Under-foot shall be trodden the crowns of

"The pride of the drunkards of Ephraim.

4. "Even shall be the fading flower of

"Their glorious beauty, which is

"Upon the top of the valley of the rich,

"As the early fruit before the summer;" &c.

7. end. The Bp. has not, as Mr. D. has, availed himself of the preface, p. xv. to the second ed. of the accurate Mr. Peters upon Job.

11. "Surely, with foreign lips,

"Even with strange tongues he will speak

"Unto this people."

Mr. D. right in the adjective: but St. Paul's citation, (1 Cor. xiv. 21.) is from the law, not from Isaiah; and as neither in Deuteronomy (xxviii. 49.) nor in the prophet, appear these words of the apostle,

"*And even then they will not hear me, saith Jehovah,*" in immediate succession,—it must be presumed, that they were quoted by St. Paul from the end of the following verse; but *וְעַתָּה* is there rejected by the metre. Translate;

"For-when he-said unto-them:

"This-is the-resting-place; give-ye-rest unto-the-
"weary;

"Even-this-is the-restoration: then-they-would not."

i. e. they rejected.

The verb is the same as in ch. xxx. v. 15, end.

16. The metre rejects *וְעַתָּה*.

"Therefore thus saith Jehovah:

"Behold-me founding in-Sion a-stone;

"An-approved stone-of the-corner;

"Precious, immoveably fixed!

"He,-who-believeth, shall-not be-at-a-loss:"—

Future Hiphil of *וָרָח*, *shall not be made to resort to augury, or conjecture.* This verse seems literally to refer to the 2d or Zerubbabel's temple: under which the Mosaical law was to remove idolatry.

18. Houbigant and Secker excellently *וְעַתָּה*.

"Even-shall-be-broken your-covenant with death;

"Even-your-interview with SHEOL:"—

The metre rejects 'shall-not-stand.' Shalmeneser's invasion is denoted by the latter parts of this and of the preceding verse.

28. Prefix ו for כִּי.

29. "This also from-the-will-of Jehovah
"God-of hosts proceedeth;"

(i. e. the like to the work of the husbandman will be the action of Jehovah with his people,)

"Who-is-wonderful in-counsel, great in-existence."

Ch. XXIX. The invasion by Sennacherib, and the subsequent prosperous state of the kingdom under Hezekiah, as Bp. Lowth rightly judges, are the general subjects of this and the four following chapters. Ariel is Jerusalem;

"The-city where-David encamped." (vv. 1. and 3.)

2. Exclude ' and read :—

"mourning, even-sorrow ;

"Even-shall-be *to-thee*, Ariel!"

5, 6. The destruction of Sennacherib's army described.

9. "Wonder-ye greatly! even-observe-ye with-astonish-
"ment!

"Be-ye-drunken: but-not ~~with~~-wine!

"Stagger-ye: but-not with-ebriety!"

The first line seems to consist of two verbs 2. m. p. imp. each Hithp. succeeded by its respective Kal. A parallel passage to the former verb in Hithp. and Kal is in Habak. i. 5. The two conjugations, either thus connected, or inversely, as in ch. xxiv. 19. appear to express great intensity.

13. אָרִיִּל for אֶרֶץ.—

- “ while-their-heart
 “ Is-far from-me; even-is their-fear
 “ Towards-me, taught by-the-precepts-of men :
 14. “ Therefore behold-me again making-wonderful
 “ This people a-wonder :
 “ Even-it-shall-be-wonderful, when-shall-perish the-
 “ wisdom-of its-wise-men,
 “ Even-the-prudence-of its-prudent shall-disappear.
 15. “ Woe to-those-who-would-be-deeper than-Jehovah
 “ In-hiding counsel : so-that-every-one-is
 “ In-the-dark respecting-their-transactions : even-who-
 “ have-said,” &c.
 16. “ Ye-make-confusion, if the-same-are-the-clay and-
 “ the-potter ;
 “ If-thinks (רָמַם) even-speaks the-work against-its-
 “ maker ;
 “ “ He-hath-not made-me :” even-if-the-thing-formed
 “ say
 “ To-its-former, “ He-hath-no understanding.”
 17. “ Shall-it-not-be but a-very short-time,
 “ Ere-Lebanon be-turned into-Carmel ;
 “ Even-Carmel be-accounted a-forest ?”

Possibly in these two last metres, the rasing of Solomon's temple, built with the cedars of Lebanon, and the second temple, may have been designed. See ch. xxxii. 19.

It may be observed of the 13th verse, that St. Matthew and St. Mark, or the writers of the Gospel according to St. Matthew and St. Mark, in recording the quotation by our Saviour, have given it from the LXX, or from a copy of the original which the LXX followed. The meaning of the original, the LXX, and the quotation from the latter, appears to be not

materially different; distinguishing between the external fear or worship of God, the effect of human precept, and that which is internal or from the heart.

18. "Then-shall-hear in-that day the-deaf

"The-words-of the-book, even-out-of-darkness; even-
"out-of-obscurity,

"The-eyes-of the-blind shall-see.

19. "The-meek-also in-Judah (7 inserted) shall-increase
"their-joy:

"Even-the-needy amongst-men in-Israel shall-exult."

The metre rejects שרד.

21. "Who-perverted the-words-of men,

"Even-were-troublesome to-him-who-pleaded in-the-
"gate,

"Even-turned-aside the-acquitted to-seem-vain."

Ch. XXX. 1.

"Woe to-the-sons who-are-rebellious

"In-forming purposes, but-not from-me;

"Even-in-ratifying covenants, but-not by-my-spirit:

"In-adding (d. מן) sin to sin."

The metre so often rejects ידוהי, saith Jehovah, that it might almost tacitly be omitted in any place.

6. "The-suffering-of the-beasts-of the-south," &c.

7. "For-Egypt-is vanity; even-emptiness is-its-help:
(d. Yod.)

"Therefore I-have-named Rahab, (Egypt,) Supine."

* The beasts of the South seem to have been laden with heavy presents to meet the princes and ambassadors at Troan and Hanes in Egypt: who came no farther, and even there discovered the impotency of their country against Assyria.

The metre rejects **לֹא**. Also in v. 9, the latter **לֹא**

10. "Who have-said to-the-seers;
 "Ye-see not: even-to-the-prophets;
 "Ye-prophecy not to-us right-things:
 "Speak-ye to-us smooth-words, deceits."

The metre rejects **לֹא**; and the verbs of the two preceding metres are not futures imperatively, (which the want of inversion in the letters of the negative particles confirms,) but futures *frequentative*, or expressing that which any one is accustomed to do. Such futures stand without a **ו** conversive, and are both prospective and retrospective. In the present instance they are pregnant with derision upon the seers, and upon the prophets. Each verb with its negative implies to the effect of one of the following lines:

Seers though ye be, ye never will see, because ye never have been accustomed to see.

Prophets though ye be, ye never will prophesy truth, because ye never have been so accustomed.

11. The metre rejects the proper name at the end, which seems borrowed from the beginning of the following verse.

13, end. The metre rejects **לֹא**. Also 17, the former **לֹא**.

- "A-thousand at the-rebuke-of one,
 "At the-rebuke-of five ye-shall-(all)-flee."

This passage, and the two which Bp. Lowth com-

pares with it, are all three very different. If, as in the passage in Deut. xxxii. 30, two were to put ten thousand to flight, why should ten thousand only, and not rather all, be represented as fleeing at the rebuke of five; especially as the proportions in the former part, both of that and of the present passage, are the same?

The metre is full as above translated, and affords no room for the word either of the LXX, or of Bp. Lowth.

13—17. Nebuchadnezzar's invasion is foretold.

18—26. Promise of restoration.

18. "But nevertheless he will lift up himself to have mercy upon you :

(No change of letter, as Bp. L. thinks.)

"Surely Jehovah is the God of the written law :

"Blessed are all who wait for it."

19. The metre is here also full without the Bp.'s supply from the LXX.

"Surely the people in to Sion shall return."

But both the metre and the preceding use of the adverbial infinitive before the future seem to require them also at the end of the verse: ענו יענך.

"No sooner shall he hear, than he shall assuredly answer thee."

20. "Although Jehovah will give—"

ימנע "be-restrained"—

The metre rejects את, which also seems superfluous after the participle of the neuter verb. 21. The metre rejects למסר.

—“ Although ye-would-turn-to-the-right: even-al-
“ though ye-would-turn-to-the-left.”

22. Plural. “ Ye-shall-cast-them-away

“ As a-polluted-garment; *of-which* (the metre and
“ idiom require **וְנָח**)

“ Ye-shall-say to-them, Be-gone.”

27. to the end. Destruction of Sennacherib's army.

28. “ Even-his-blast.” See ch. xxxi. 3., xxxiii. 11.,
and xxxvii. 7. End, **ל** for **לָךְ**.

31. “ *Surely* by-the-voice-of,” &c.

Ch. XXXI. Written against a disposition in Hezekiah, or his ministers, to hire cavalry from Egypt.

1. “ But-they-have-not (**וְלֹא**) leaned-for-support”—

Prefix **ל** for last **לָךְ**.

2. “ Therefore-also as-he-is wise;

“ So-hath-he-introduced calamity;”—

Mr. D. right. The Assyrian, “ the house of the wicked:” his allies, “ the helpers of those that work iniquity.”

3. “ For-the-Egyptian is-man; certainly-not God:

“ Even-their horses are-flesh; certainly-not *a-blast:

“ Therefore-Jehovah will-stretch-forth his-hand:

“ So-that-shall-stumble the-helper (the ally); even-
“ shall-fall the-holpen” (the Assyrian):—

4. 5. The metre rejects **עֲבָאֵת**.

7. Repeat **וְנָח**.

* See xxx. 28., xxxiii. 11., and xxxvii. 7.

—“ Even-every-man his-idols-of gold :

“ Which their-own-hands have-made to-them.”

8. “ When-he-shall-flee, *not* on-account-of the-sword :—”

Ch. XXXII. 1.

“ Shall-not after-the-deliverance (from Sennacherib) a-
king reign ?

“ Even-shall-not-princes according-to-written-law
rule ?”

The king was (literally) Hezekiah, as Bp. L. in his introductory note to ch. xxix. seems to acknowledge. The first eight verses are (literally) a description of the general prosperity and confidence of his reign. In settling the literal meaning of this or any other passage in the prophet, it is not designed to interfere with the extension of that which may have appeared to have been the first, and, as it may have been thought, temporary meaning, to future and more sublime applications; it having been allowed to have been the general tendency of the inspired writers to make present local subjects the types and means of conveying the most important revelations of universal concern.

From the 9th v. to the end, it is apprehended that the captivity by Nebuchadnezzar, and its consequences, are described; according to the prophet's custom, before noticed, of making prophecies, of invasion and captivity, and of deliverance and restoration, to succeed each other.

14. “ Ophel, even-the-watch-tower *hath-been*
“ *Converted-into*” &c.

A prophetic præter. See ch. v. 13. and xliii. 14. In this and the preceding verses, the Bp. generally right.

15. "Until there-be-stirred-up towards-us a-spirit
(literally, as is believed, *the mind* of the great Cyrus.)

"From-above: so-that-the-wilderness be

"A-fruitful-field; and-Carmel-itself be-accounted a-
"forest."

Or, the site of the temple turned into a fruitful field again be built upon with cedars.

Great revolution expressed, as Bp. L. thinks. See his note on ch. xxix. 17.

16. "Then-shall-dwell in-the-wilderness written-law:
(Religion was to be restored immediately on their departure out of Babylon)

"Even-deliverance in-the-fruitful-field shall-reside.

17. "Then-shall-be the-work-of deliverance peace:

"Even-the-effect-of deliverance tranquillity;

"Even-security for a-long-time:"—

The disposition in the early translators of the Bible to spiritualise as much as possible in their interpretations, has perhaps no where occasioned greater error and confusion than in their rendering of the word in Micah vi. 5; which there, as well as in these vv. signifies temporal deliverance. Translating it in Micah, *righteousness*; or, as Dr. Wheeler in the plural of intensity, *the great righteousness*, removed the attention of the translator from the two deliverances specified vv. 4, 5. and occasioned the fictions of Bps. Butler and Lowth, and Mr. Peters. See ch. li. 5.

19. \beth for \beth in both metres.

“Even-according-to-the-descending, when-the-forest
“shall-descend;

“Even-according-to-its-humiliation shall-the-city be-
“humbled.”

That is, as the forest, Lebanon, or the temple built with its cedars, had been humbled, so should also Babylon be humbled.

20. This verse seems to relate to the return from captivity, and is best expressed by Mr. D.

Ch. XXXIII. Notwithstanding the temporary prosperity consequent upon the good reign of Hezekiah, and on account of which the captivity was to be deferred, the awakening denunciation of the invasion by Sennacherib is repeated. To the end of the xxxvth chapter, Isaiah's prophecies seem to have been delivered before the commencement of the reign of Hezekiah.

1. 3, 4. The prophet to Sennacherib.

2. Ejaculation of the prophet.

5. The prophet to Hezekiah.

2. Dr. Blayney, Notes on Jerem. xxi. 12.

“Be-thou their-support to-those-that-seek.”

4. Prefix \beth in the third place, instead of the \beth of the preceding word.

“But-shall-be-gathered thy-spoil, (Sennacherib) as-
“the-locust gathereth:

“As-the-running-to-and-fro-of the-caterpillar, (פֶּרַח)
“will-be-the-running-to-and-fro upon-it.”

5. Prefix י for י.

—"He hath-filled Sion with-written-law, even-with-
"deliverance:"

See ch. xxxii. 16, 17.

6. Concerning Hezekiah ;

"So-that-the-stability-of thy-times hath-been firm ;
"Even-the-help-of wisdom and-knowledge."

Prophetic præters. See ch. xxxii. 14.

10, 11. To Sennacherib's army.

11. Abp. Secker. "My spirit." Rather, as rightly
Mr. D. ch. xxxvii. 7, "my wind;" meaning the
blast, or destructive thunder-storm. See ch. xxx. 28.
and xxxi. 3.

14. —"Who can-dwell among-us?"

"The-fire consumeth. Who can-dwell

"Among-us? The-burnings-are continued."

In reply to these doubts of the sinners and profane
in Sion, who trembled at the sight of the lightnings
consuming the Assyrian army, the character of He-
zekiah is described v. 15.

"He-who-walketh *conformably-to-his-great-deliver-*
"ance, even-speaketh" &c.

In this v. repeat the last letter of the first word, and
the first of the third, thus reading כצדקתו, in the
sense expressed ch. xxxii. 16, 17.

So Ps. l. 1. where possibly the two first verbs
should change places. This Ps. has been considered
an introduction to the rest, and not by David ; whose
title to more than about eight or nine of the hundred
and fifty is questioned. More than a hundred, the

first also amongst them, seem to have been composed by Isaiah, principally in behalf of Hezekiah, and on the subjects of the Assyrian enemy and of the king's sickness. See on ch. xxxviii. 19 and 20. This observation claims for the text of Matth. xiii. 35. the word *ἡσαΐα*, for which Dr. Griesbach has adduced so much evidence, and which may be believed to have been in most of the Greek MSS. in Jerom's time. See Michaelis's Introduction by Marsh, vol. iii. p. 1, 2d ed. p. 160.

"Proposals of cruelty." The Bp. right.

17. Hezekiah prosperous.

—"the-land-of the-distant-people."

The words generally signify, "a far country;" but here they may denote, the land, of which the people then at a distance lately had possession. See ch. xxxi. 9.

18. —"he-that-numbered the towers?"

To tax them during the necessity of the siege; says Hammond. The thunder-storm having swept away the Assyrian besiegers, the Jewish tax-officers, which the necessity of that siege had occasioned, no longer continued.

19. Mr. D. right. 23. The metre transposes *ἡ*, Concerning Sennacherib's army.

"Their-cords have-been-so-relaxed; that-they-will-

"not be-able-to-make-them-fast:

"Not firm-is their-mast:

"They-have-not spread the-ensign.

"Then hath-been-divided the-spoil in-abundance:

"Until the-lame have-sprung upon-the-prey:"—

See Bp. L.

This and the following v. in prophetic præters, see ch. xxxii. 14.

24, end. Prefix ו, and read in the second place השבבה.

“ Even-the-people who-return (from their sin) have-been-forgiven their-sin.”

Ch. XXXIV. 1. The metre requires ואל, as Bp. L. from MS. authority proposes. God's protection of his own people, the righteous part of the Jewish nation, is expressed by the prediction, in this chapter, of the general destruction of their enemies, the neighbouring nations, to be inflicted by Nebuchadnezzar. See Jer. ix. 26. and Dr. Blayney thereon, Appendix, p. 341. The last metre of this v. it is believed, denotes the Assyrian empire, which, before the accomplishment of the prophecy, was swallowed up in the Babylonian.

——“ The-powerful-empire, even-the-whole-of her-population.

3. “ Even-their-slain shall-be-cast-out: even-from-their-carcasses shall-ascend

“ Their-*offensive-smell: even-shall-be-dissolved the-mountains by-their-blood:

4. “ Even-shall-waste-away all the-host-of-the heavens:

* Bp. L. might thus have avoided the old translation, according to Abp. Newcome's Rule I. Preface to Minor Prophets, p. xxii, The passages, 1 Kings, xiv. 10., xxi. 21.; and 2 K. ix. 8. might have been “ every one, even the infant and the infirm in Israel:” which possibly is nearer to the meaning than Bahrdr's *vinculus et liber*, bound and free, that is, *all*. Abp. Newcome on Malachi ii. 12. See ch. xxxvi. 12.

- “ Even-shall-be-rolled-up the-heavens as-a-scroll :
 “ Even-all the-host-of-them shall-wither :
 “ As-withereth the-leaf from-the-vine ;
 “ Even-as-blighteth the-fig from-the-fig-tree, it-shall-
 “ be-cut-off.”

Previously to the last word of v. 4. should be inserted two letters **אן**, and added to the same word from v. 5. should be **יכרות**; although thereby the favourite poetical figure, ‘ My sword is made drunken in the heavens,’ is forgone. All the host of the heavens (that is, all the kingdoms circumjacent to Judæa; see Sir Isaac Newton on the Prophecies, quoted by Bp. Lowth at the end of ch. xxiv.) is compared with a falling vine-leaf, and with a blighted fig.

5. “ For-from (**לנ**) instead of (**לדב**) the-heavens the-sword-
 “ of Jehovah (**יהוה**)

“ Upon Edom shall-descend :

(So, on Moab, ch. xxv. 10.)

- “ Even-upon the-people by-*him*-devoted (**ל** for **י**) ac-
 “ cording-to-written-law.”

- 6, end. “ Surely a-slaughter hath-Jehovah in-Bosra :

“ Even-a-great carnage in-the-land-of Edom.”

7. “ Their-land”—Edom. 9. “ Its-torrents—its-
 dust”—Edom’s. “ The-land”—Edom.

10, end. The metre requires **נה** affix, instead of **נה** separate.

11, end. Bp. L. rightly adds the first word of v. 12, with the preposition repeated.

“ Even-the-plummet-of emptiness over her-scorched-
“ plains.”

14, end. “ Also there the-screech-owl hath-regained :
(Dr. B. on Jer. vi. 16.)

“ Even-hath-found to-herself a-place-of-rest.”

Prophetic præters : also to the middle of v. 17. See
ch. xxxii. 14.

15, end. Join the first word of v. 16.

——“ Their-females have-sought each-other :

16. “ From-the-writing-of the-book-of Jehovah they-have-
“ been-named :

“ One among-the-females hath-not been-missed :

“ Each her-fellow-female, they-have-not been-without.

“ Surely the-mouth-of Jehovah hath-commanded :

“ Even-an-instinct-from-him hath-doubtless assem-
“ bled-them.

17. “ Even-the-same (instinct) hath-cast for-them the-lot :

“ Even-his-hand hath-divided to-them by-line :

“ For a-long-time shall-they-possess-it :

“ From-generation to-generation shall-they-dwell
“ therein.” (Edom, v. 9.)

This pairing attachment of the female vultures to each other, in the desolated land of Edom, which they were destined to possess, is proposed to the contemplation of naturalists. Bochart, in his *Hiero-zoicon*, may not have noticed it; if, like all the English translators hitherto, he has not discovered this meaning of the original.

Ch. XXXV. 1. Transpose the stop at the end of v. 1. six words beyond, or two whole metres, at the end of which read *תרנוך*, the first of the letters from

the preceding word. Let the whole be the first verse.

1. " Shall-be-glad the-desert, even-the-waste :
 " Even-shall-rejoice the-wilderness, even-shall-flourish :
 " As-the-rose it-shall-exceedingly flourish, even-rejoice :
 " Also with-gladness shall-it-(the desert)-sing." (As follows to the end of the chapter.)

THE SONG OF THE DESERT.

2. " The-glory-of Lebanon is-given (r. 1^b) to-it:—

i. e. to Lebanon; or to the temple originally built, and, after the general destruction of the nations, to be rebuilt of its cedars. The verb is in the prophetic præter. Lebanon, i. e. the Temple, ch. x. 34. fell by the mighty hand of Nebuchadnezzar.

That this and the preceding chapter, as Bp. Lowth asserts, (Notes on Isaiah, and Prælection xx.) make one distinct prophecy, cannot be allowed. Rather, in the first thirty-five chapters the prophet delivers the vision, or series of visions, which he saw until the end of the reign of Ahaz, consisting of a mixture of denunciations and consolatory views. The thirty-sixth chapter introduces the reign of Hezekiah, during which the prophet saw all the remainder of his vision.

" These (Carmel and Sharon) shall-see the-glory-of
 " Jehovah, the-beauty-of our-God."

That ' this and the foregoing chapters seem to be the words of God,' as Mr. D. asserts, cannot also be allowed. Mr. D.'s reference to ch. xxxiv. 5. pre-

sumes a reading in the first person ; whereas the present proposed interpretation of it is in the third.

3. The prophet, in this commencement of the Song of the Desert, foreshows the preparation of the return from the Babylonian captivity :

“ “ Be-ye-strengthened, ye-feeble hands :

“ “ Even-ye-tottering knees, be-ye-confirmed :

“ “ Say-ye to-the-^{*}unsettled-in heart, Be-ye-resolute ;

“ “ Fear-ye not : Is-it-not your-God ?

“ “ Vengeance is-come ; the-retribution-of God :

“ “ He-himself is-come ; even-that-he-may-save-you.”

With this prophecy were the pious Jews in Babylon to confirm the minds of each other. The two latter metres are in *future relative* verbs, expressing the present tense, sufficiently denoted by the word commonly translated, *Behold !* See ch. xxxii. 1., and xl. 10 and 15.

The 5th and 6th verses foretel the general gladness of those who prepared to return from captivity ; even the blind, the deaf, the lame, and the dumb, joining in the exultation. Michaelis on Lowth, p. 109.

7. The wilderness, through which they were to pass, is described. Mr. D. rightly adopts Dr. Kennicott's emendation and interpretation.

“ “ In-the-haunt-of couching dragons,

“ “ Grass-is instead-of-the-reed, even-of-the-bulrush.”

Lowth, de Sacr. Poes. Hebr. ed. oct. p. 280.

8, end. Abp. Secker's emendation and interpretation also Mr. D. well adopts from the above place :

“ “ But-let-not fail passengers :”—

* Ch. xxxii. 4.

x

After the destruction of the neighbouring nations, and the return of the Jews from captivity, the way to the temple at Jerusalem was to continue not unfrequented by proselytes from idolatry to the faith of the one true God. Accordingly, from those times until the promulgation of the Gospel, many from the nations surrounding Judæa embraced the Jewish faith. To the same effect has appeared to have been the prophecy contained in the first four verses of the second chapter.

The conclusion of the XXXVth chapter seems to close the prophet's vision seen during the reign of Ahaz. The ensuing historical chapters introduce the reign of Hezekiah, and form a division between the preceding and the subsequent part of the prophetic writing.

The Song of the Desert, with which the former part of Isaiah's general prophetic work concludes, may in this place not appear unacceptable to the English reader, in metres correspondent to those of the original; and, in plan and sentiments, such as an attention to the subject and experience also, possibly not inferior to those of his most exalted predecessors, have developed to the present interpreter of the prophet.

THE SONG OF THE DESERT.

Isaiah, ch. xxxv. ver. 2.

Boast, Lebanon, again the seat divine!
Carmel and Sharon, in new splendor shine!

Once more thy cedars veil Jehovah's face :
 Once more your fields with fruit our God shall grace.

Ye hands relax'd ! be with fresh sinews strung :
 Ye yielding knees of age ! once more be young.
 Bid each unsettled heart in God be bold :
 Dispel your fears ; your present God behold !
 Crush'd is Chaldaea by his vengeful rod :
 He, captives ! he is come ; your Saviour, God.

E'en the blind view him with unclouded eye :
 E'en list the deaf salvation's joyful cry :
 E'en leap the gladsome lame, like bounding deer :
 E'en now the dumb their own loud carols hear.

The deep canal the wither'd plains divides :
 Across the desert torrents roll their tides :
 Where gleam'd the sand, the pool's wide waters spread ;
 And quench'd is thirst at many a fountain's head :
 No steril haunt the couching dragon knows :
 Rich pasture springs, where reed and bulrush rose.

Here, captives ! is your causey ;—e'en a road,
 God's own highway to Sion's blest abode !
 No foot unclean profane this sacred ground :
 But ever on it be God's faithful found :
 Where devious paths no simple folk shall tread :
 Near which to roam shall hungry lions dread.
 E'en upon it no beasts of prey shall rise ;
 No lordly tiger meet the trav'ler's eyes.

But now proceed the claim'd ;—God's ransom'd race
 With songs returning Sion's causey trace :
 For, Sion's ancient lays their thoughts employ.

(Ps. cxxxvii. 6.)

Sion they reach, fit theme of mirth and joy.
 Captives ! your sighs are fled : you griefs no more annoy.

Ch. XXXVI. 6. The king of Assyria having re-

cently returned from Egypt, (ch. x. 24.) after having subjugated it, his officer very significantly terms it, 'the broken reed.' See also ch. xxx. 5.

7. The metre rejects, 'and-whose altars.'

12, end. "That-they-may-not-(Syr. and Bp, L.)-be-sub-
"jected to all

"The-extremities-of a-siege in-company-with-you?"

The purport of the unpolished language of Rabshakeh might have been given by translators in some such euphemism as the above. The like uncouthness of Elisha, or whoever was the historian of 1 Kings, xiv. 10., xx. 21.; and 2 Kings, ix. 8. is observed and explained in a note upon ch. xxxiv. 9.

16. ——— "Thus saith

"The-king-of Assyria; Make-ye before-me

"Genuflexion :"—————

so literally, i. e. submission. The same word is also used for *a blessing*; and for either sense the Chaldee paraphrast might have interpreted *peace*, as the consequence.

19. The metre requires 'Henah and-Ivah,' as in the other copy, 2 Kings, xviii. 34.

Ch. XXXVII. 7. The old translators were right; BLAST, a wind, or thunder-storm, ch. xxx. 28., xxxi. 3., xxxiii. 11.: not merely the πνεῦμα δειλίας of Abp. Secker; for the Assyrians were so beaten by the storm, that their garments were first rolled in blood, and afterwards burnt by the lightning. See ch. ix. ver. 4. Or, be it, 'by a burning wind, the angel of Jehovah,' as Mr. D. observes. But, in quoting him,

there is no conviction of the relevancy of his note at ver. 4. p. 267. For the *New-Testament* doctrine, to which Mr. D. excepts, how is Isaiah or any other writer of the *Old-Testament* accountable? Or, if it be denied that the doctrine be in the N. T.; let there be forbearance, until proof is afforded, by some such republication as that (for instance) of the **Old Syriac Version*. 9. Clearly ישב.

For the proposed interpretations of vv. 22—28, see Introduction, pp. xviii. xix.

32. The metre rejects צמח. See also Dr. Kennicott's rule at ch. xiii. 13. If it be objected: "What? *metre* in the historical parts?" And,— "Upon your plan the first chapter of Genesis is in '*metre*!'" Answer, Granted: and that it might have pleased the providence of God to prevent any corruption of the text, not by a perpetual miracle, but by a perpetual metre.

Ch. XXXVIII. 1, The metre rejects למח; and the reasons for not admitting, with Bp. L., and the LXX, the last letter of it at ch. liii. 8.; and for taking part with the learned Jews against Origen, Bp. Lowth, and Dr. Kennicott, see there.

The two last vv. are rightly retransposed, 22 after 6, and 21 after 8.

* The University of Cambridge might, with the assistance of the very learned Mr. Professor Marsh, by giving an octavo edition of the *Peschito*, without interpretation and notes, confer a greater service upon biblical literature, than that of Oxford has, by its almost unattainable, because expensive, *Philoxenian*. But, perhaps Dr. Griesbach's recent and now completed edition of the N. T. may settle the matter.

12. "My-habitation" (דורתי, of which דורתי beyond seems the gloss) "was-taken-away, even-was-re-
" moved from-me :

" As-a-tent-of the-shepherds I-seemed-gone :

" As-cloth from-the-loom, had-one-cut-me-away :

" As-a-day passeth into-night, had-one-comple'te'y-
" ended-me.

13. " My-touring passed through-the-wall, as-a-lion:"—

For כ 1. r. כ, and for ת 4. r. י.

14. Prefix כ to the second, as well as the first, word.
Last metre ; prefix כ to ידעה, and read it first: d. י.

" From-Jehovah above a-cloud-of-calamity had-in-
" volved-me."

- 18, end. ——— " Cannot celebrate (ישבחו)

" They-who-descend to-the-pit thy faithfulness."

20. Transpose the two first words.

" Because-Jehovah hath-saved-me : therefore" —

10. I thought, my days had reach'd a speedy end ;
Through Sheol's gates too soon my course would bend :
11. Snatch'd in my prime, I thought no more to see
* Enthron'd on earth Jehovah's majesty :
Amidst the busy world no more to scan
The gay, or careful, face of various man.
12. Liv'd that I had, was memory alone :
A wandering shepherd's tent I seem'd,—and gone :
Cut off, as woof completed from the loom :
As clos'd is day when spreads the night's broad gloom.
13. My lion-voice, my palace walls that rent,
Dropp'd with my sinewy strength by sickness spent :

* See Bp. L. on Is. lx. 13.

- Sunk, as when sinks the sun beneath the main,
14. My faint, shrill, speech-but mock'd the twittering crane:
Constant my moan, as doves: had fail'd my sight:
And God had wrapp'd me in affliction's night.
 15. Chang'd be my theme: for promis'd years be praise
To him, who hath restor'd to health my days.
Ye granted years! in grateful course proceed:
My alter'd state remembrance ne'er shall need:
 16. E'en many shall proclaim God's work of grace:
Cheer'd with new health my mind, prolong'd my race.
 17. Yes, into ease restor'd from anguish flown,
My tranquil life thy pow'r and love shall own:
Thy pow'r, which pluck'd me from my yawning grave:
Thy love, which all my wayward sins forgave.
 18. Thank thee can Sheol, where exists no breath?
Praise canst thou have from the mute tongue of death?
To celebrate thy faithfulness, can know
The silent tenants of the shades below?
 19. Who lives, who lives, the same to thee shall pay
With me the tribute of the thankful lay.
Fathers to sons thy goodness shall record:
Thy goodness flowing from thy plighted word.
 20. To God, my life's preserver, let us raise
With harp and voice eternal songs of praise:
As rolls each year, with music's every string,
Jehovah! may thy spacious temple ring.

18. The frequent appearance of Sheol and Death in parallelism, as in this place, Ps. xviii. 4. (5. public translation, 6. Hebrew) cxvi. 3. Hos. xiii. 14, and others, might have superseded the interpretations of the former word by the late Bp. Horsley on 'Hosea, (2d ed. with the sermon,) or any interpretations tending to prove that the words are not

synonymous*. Hezekiah, or Isaiah, whichever was the author of the small poem upon the recovery of the former, directly contradicts the Bp. by the opposition between the beginnings of the 18th and the 19th vv. 'Sheol and Death cannot,—but the living shall, give

* The LXX, in the copy of Ps. xviii. in 2 Kings (in English, Samuel) xxii. 6. have translated both the original words by *Σάρατος*. It is believed, that this very Ps. xviii. was composed by Isaiah in behalf of Hezekiah; who, 2 Sam. xxii. 1., as well as throughout the book of Psalms, may be meant by David, having been one of the Davids, or of his family. See Abps. Secker and Newcome on Hosea, iii. 5. It may have been written on the occasions of his having been severally delivered, from his Assyrian enemies, and from the power (the word is שָׁח, Ps. xviii. 1. the same as xlix. 15, Heb. 16.) of Sheol or Death; which having been understood, Shaul, or Saul, the supposed subject of the Ps., might have procured its introduction at the end of the 2d book of Samuel. The thunder-storm, that destroyed the Assyrian camp, seems described in vv. 7—15. (Heb. and Samuel, 8—16.)

Mr. Peters, who, on the supposition of *Saul* being the word in the title, has imagined, that 'the snares of death' might also have originally been, the snares of Saul, has conceived a like difference of interpretation in Ps. cxli. 7, where, instead of the mouth of Sheol, he would read, at the command of Saul. Peters on Job, 2d ed. pp. 332-3.

The claim of David to the character of The Psalmist seems to depend on 2 Sam. xiii. 1., which the LXX have read very differently from the present Hebrew text; the latter part of which might be thus restored:

Even-faithful-was the-man who-was-raised-up (אֵל) by-God,
Anointed (לְיוֹמָהּ) to-preside over Jacob;

מְרֻמָּה לְעֹזֵר אֶת יִשְׂרָאֵל:

Even-elevated to-afford-assistance to Israel.

'Like David,' Amos vi. 5. the metre rejects.

'thanks.' Consequently in Sheol are not the living. If our Lord's "preaching in Sheol would give new animation and assurance to the souls there in safe keeping," (Bp. H. on Hos. p. 158.) such animation and assurance they would doubtless express by thanks and praise: but that Sheol, or its inhabitants, can do so, is positively denied, ver. 18. above quoted. So also Ps. vi. 5.

20. Hezekiah's invitation to Isaiah to assist him in setting to his stringed musical instruments compositions of thanksgiving, to be sung in the temple all the days of his life, probably denoting all his allotted years, or upon each anniversary of his recovery, seems to indicate Isaiah as the author of many of the Psalms in the collection principally ascribed to David. How many of them may appear descriptive, of the distress occasioned by the combination of Israel and Syria against Judah, and by the invasion of Sennacherib; of the defeat of the latter; and of the storm by which his army perished: how many also may correspond with circumstances in the reign of Hezekiah, or in the time of Isaiah, equally as in that of David; an attentive reader may discover. But, without an examination of all of them, the xxxth, ciid, and ciid Pss. seem peculiarly to present themselves as compositions on the subject of Hezekiah's *sickness and re-

* See also Pss. vi. xx. xxi. xci. ci.; also the Ps. for the service of the Inauguration, (on the 25th of October,) and cxvi. in the Thanksgiving of women after childbirth: but vv. 7—10. of Ps. vi. and 7, 8. of xx. and 8—12. of xxi. seem to respect the subject of Sennacherib and the Assyrians.

covery. Compare them with Hezekiah's writing here recorded. The **Asaphs* appear to have been the *collectors* of the Psalms; or the authorized composers of them, the prophets of the respective times, who also were the writers of the historical books of Kings and Chronicles. The ancient Jews, speaking of the law and the prophets, included the book of Psalms under the latter term. Marsh on Michaelis, vol. i. p. 496.

The whole collection, named in the Hebrew title Praises, was probably ascribed to David, because they were either composed by him, or by his order; or by the kings of Judah, his successors and of his family, who were also frequently called by his name,—or by their order.

CH. XXXIX. 1. The metre requires, 'and-ambassadors,' from the LXX.

6, end. The metre rejects, 'saith Jehovah.'

8. "Gracious-is the-word-of Jehovah which
 "Thou-hast-spoken": even-said-he; "surely shall-be
 "Peace, even-the-faithful-promise, in-my-days."

Ch. XL. The opening of this chapter seems to be closely connected in subject with that of the Song of the Desert, chapter xxxv; which was considered as the conclusion of the prophecy delivered in the reign of Ahaz, because the xxxiid chapter refers (ver. 1.) to a king that *was to reign*, literally Hezekiah;

* Isaiah, the Asaph in Hezekiah's time. See Matth. xiii. 35. ed. Griesbach, and before on ch. xxxiii. 15.

and the intermediate part contains a regular series of denunciations of the captivity by Nebuchadnezzar, followed by the consolatory view (in the prophetic manner, as has been observed, pp. 39. 80.) of future restoration,—of the invasion by Sennacherib, and the destruction of his army,—and, lastly, of the general overthrow of the nations by Nebuchadnezzar. Hezekiah's reign having afterwards been introduced by the historical chapters xxxvi.—xxxix., the conclusion of which denounces the captivity;—restoration from it, which is the subject of the Song of the Desert, is rightly resumed as a subject of prophecy, for the consolation of Hezekiah and his contemporary countrymen.

1. "Comfort-ye, comfort-ye my-people;
 "Saith your-God: speak-ye
 "Unto the-heart-of Jerusalem, even-proclaim-ye
 "Unto-her; Surely is-fulfilled her-waiting:
 "Surely is-completed her-punishment:
 (Blayney on Lam. p. 330.)
 "Surely she-hath-received of-Jehovah
 "Expiations for-all her-sins." (7 for 7) Pardon.
3. "A-voice proclaimeth: Through-the-wilderness pre-
 "pare-ye
 "The-way-of Jehovah! level-ye
 "Through-the-desert a-highway for-our-God!"

This verse, quoted by the writer of the Gospel according to St. Matthew, ch. iii. 3. may there be translated thus: "A voice of one that proclaimeth: In the wilderness prepare ye the way of the Lord! make ye level his paths," Mark i. 3., and Luke iii. 4.,

the words are precisely the same as in Matthew; and all three writers seem to speak as historians: but their quotation is in the very words of the Greek, or Alexandrine, version called the LXX, the difference, at the end of the quotation, between *αὐτῷ*, *his*, in the Gospels, and *τῷ Θεῷ ἡμῶν*, *of our God*, in the LXX, being trifling in sense, and therefore only for accuracy worth remarking.

The Greek translator hath omitted to translate the word, which in the original signifies, "Through-the-desert:" and therefore this is omitted in the three citations above mentioned. But the word is recognised by Symmachus, one of the partial translators of the O. T. into Greek, and esteemed for accuracy. His words import: "Level ye in the desert a way for our God."

The verse, quoted in the Gospel according to St. John, ch. i. ver. 23, may be translated; "A voice of one that proclaimeth: In the wilderness level ye the way of the Lord." This is only a partial citation of the original verse; in which the verb of the first part, *prepare-ye*, or *survey-ye*, is exchanged for the verb of the second, *level-ye*, and all the rest of the second part is omitted. The historian introduces it as spoken by John the Baptist of himself, prefixed with the Greek word which denotes I,—but is in Hebraic Greek intended to denote, *I am*.

The variations between the original and the Greek version of the LXX have occasioned a belief, that Hebrew MSS. existed which admitted of such variations; but this hath not appeared, one Heb. MS. only,

No. 109, having been brought forward by Mr. D.—
The Arabic and Old Latin, which he mentions, were
probably translations from the LXX, or followed that
version.

The LXX seem, therefore, to have erred, although
not materially; and the writers of the Gospels to have
adopted the immaterial error of the LXX, who might
at least have been incensible to the parallelism, and
therefore disposed to omit a word that to them, it is
possible, appeared but an unnecessary interpretation
of their Chaldee and Syriac word, *the-wilderness*, that
preceded. Could they so far have forgotten, or been
ignorant of, Hebrew, their language *before* the cap-
tivity, as to have esteemed the omitted word a mis-
take; because its use in Chaldee or Syriac might in
their own time have been applied more to other
meanings, than to that of the Desert, excepting the
Desert of *Arabia*?

The metre will either omit or admit the word,
which the translations and citations have omitted,
but which the parallelism demands: but, if the
writers of the Gospels had been impostors, they would
doubtless have rather quoted accurately from the
original, than inaccurately from the translation.
Jews, inspired sufficiently to secure them from ma-
terial error, cited the O. T., such as it was in their
time; and which was read, not in the original, but
in a translation, because the latter was more generally
understood.

“The irrefragable authority of John the Baptist,
“and of our blessed Saviour himself, (where does

"the latter appear ?) as recorded by all the Evangelists, for explaining this exordium of the prophecy "of the opening of the Gospel by the preaching of "John, and of the introducing of the kingdom of "Messiah," (Notes on Isaiah, p. 252.) unless reduced to 'The assertion of the writer of the Gospel "according to St. John, that John the Baptist answered concerning himself, "I am a voice of a crier "in the wilderness, Level ye the way of the Lord ; as "said Esaias the prophet:" or "I am a voice of a "crier, In the wilderness level ye the way of the "Lord ; as said Esaias the prophet:" (according to "which latter punctuation the parallel fixes the meaning of the prophet) also of the writers of the other "three Gospels applying this passage in Isaiah to "John the Baptist, as a similar case or comparison,'—the literal sense, which is undoubted, and the other sense, which very great writers have ascribed to the passage, are so far at variance, that both lay an exclusive claim to the application of the words.

It might not be allowed to private persons to question the sentiments of those, whose merit has been attested by public rewards: but, it may be observed, that the opinion of the double sense of prophecy has both its learned *advocates and its learned adversaries.

* The late learned and judicious Bp. Newton, although he asserted, (Dissert. on the Prophecies, vol. i. p. 80. ed. 8th) 'that "many prophecies of scripture have a double meaning, literal and "mystical, respect two events, and receive a twofold completion," seems to have been discreet in instancing only Balaam's prophecy of the star out of Jacob; following Origen, the father of allegory,

The latter, or the accommodaters, are, among others, Kidder, Nicholls, Sykes, Eckermann. See Marsh on Michaelis, vol. i. p. 473. Dr. Blayney, on the voice in Ramah, Matth. ii. 18, adopts the principle of accommodation, and adds: "This is as much as can be allowed in many passages of the N. T., where the words in the O. T. are said to be fulfilled." Notes on Jeremiah, xxxi. 15. See him also on Zechariah, Addition to Appendix, p. 82.

4. "Be-every valley raised:
 "Even-every mountain, even-hill, lowered;
 "So-that-may-be the-hilly-country a-level;
 "Even the-rough-places a-smooth-plain."

5. The metre will equally admit or omit the words translated, 'flesh,' 'the salvation of our God,' and 'mouth:' and the sense may be the same, either with or without them.

6. "The-voice-of a-speaker is-about-to-proclaim:
 "He-even-saith; What shall-I-proclaim?
 "All flesh is-grass:
 "Even-all its-beauty (יְדִבֵּן, Ps. xxxix. 12.) as-a-
 "flower. (Metre and sense full.)
7. "The-grass withereth, the-flower fadeth;
 "When the-wind-of Jehovah bloweth-over-it."

and Bp. Warburton, the trial of whose allegorizing powers upon Virgil is well known. It is, after mature consideration, apprehended, that the double sense of prophecy, notwithstanding the respect expressed for the sentiments of others, (see also pp. 29. 30.) cannot in the present age of-criticism be any longer maintained.

Affix **ו**, and omit the remainder of the verse. Mr. D. omits the whole.

8. "The-grass withereth, the-flower fadeth ;
 " But-the-word-of our-God shall-stand for-ever."

These three verses denounce the captivity: but, the last line, or metre, of them asserts the promised restoration. Here is the mixture of threatening and consolation before noted. It is in observance of 'the order of oratorical and persuasive arrangement.' See Abp. Newcome on Ezekiel, Pref. p. lxxv.

9. " Upon a-high mountain ascend-thou !
 " Go-thou, publish-thou-glad-tidings to-Sion ;
 " Lift-thou-up with-strength thy-voice !
 " Proclaim-thou-glad-tidings to-Jerusalem ! lift-thou-
 " it-up !
 " Be-thou-not afraid ! say-thou
 " To-the-cities-of Judah ; Is-it-not your-God ?
10. " Will-not the-Lord Jehovah
 " With-his-strong arm introduce-him (Cyrus,)
 " Whom-he shall-send hither ?
 " God's-hired-forces will-be-with-him (Cyrus): even-
 " God's-work will-make-room-for-him."

In the 10th v. the reading of **הֲוֹיָהּ** or **וְהִי** interrogatively, *Whether?* or, *Whether-not?* (which probably would in most instances be a better interpretation than, *Behold!* see ch. xxxii. 1. and xxxv. 4.) small transposition, change of a similar letter, and freedom from the Masoretic points, will afford the translation given.

From the 19th verse to the end of the 26th, the greatness of the true God, and the consequent absurdity of idolatry, were by the prophet designed to be depicted. From v. 27. to the end of the ch. the prophecy of restoration from captivity is resumed.

15. "Are-not the-nations as-a-drop from-the-bucket?
— "Whether-not provinces as-an-atom taketh-he-up?"

See v. 10.

19. "The-sculptor overlayeth the-graven-image:
"Even-the-goldsmith expandeth-it into-shape:
"Even-the-silversmith melteth-it in-joints.

20. "He-who-can-contrive-to-raise an-image-of wood

"Will-not leave-the-tree-to-rot: he-will-choose

"A-skilful workman and-employ him:

"He-will-not be-prevented from-setting-up an-image."

The wood with gold or silver thus overlaid; the goldsmith or silversmith finished the overlaid plates or joints. See Bp. Horsley on Hosea, 2d ed. p. 134.

The subsequent transposition by Mr. D. from ch. xli. 6, 7. cannot be admitted; because, the idolatry and idol-making of the Jews in the reign of Hezekiah are in this chapter noticed: those of the nations in the time of Abraham in the next.

21. — "Have-ye-not understood the-foundations-of the-
"earth?

i. e. whence trees grow. Next 3 vv. the wooden image עֵצ is the nom. case:

22. "Doth-he-sit upon the-circle-of (he, the tree-idol)

"The-earth; so-that-its-inhabitants are as-grasshop-

"pers?

P

- “ Doth-he-extend as-a-thin-veil the-heavens?
 “ Even-hath-he-spread-them-out, as-a-tent to-dwell-in?
 23. “ Doth-he-reduce princes to-nothing:
 “ Even-judges-of the-earth to-a-mere-inanity?
 24. “ Also is-he-not planted? (Pahul. The same tree-idol.)
 “ Also is-he-not sown?
 “ Also is-not rooted in-the-earth
 “ The-trunk-of-them? (כנף) so-that-if the-wind-blow
 “ upon-them,
 “ They-instantly-wither: even-the-whirlwind beareth-
 “ them-away as-stubble.”

26. Add the masc. plur. termination, and read:

- “ Even-observe-ye, who-is the-creator-of the-hea-
 “ venly-bodies:
 —“ Made-abundant-in active-powers, even-firm-in
 “ strength,
 “ Not one faileth.”

See Bp. Horsley on Hosea, 2d ed. p. 103. for the latter lines of translation: but not for the proposed reading and interpretation of אלהים the plural of intensity.

27. “ Wherefore wilt-thou-say, Jacob!
 “ Even wilt-thou-speak, Israel!
 (the pious, when in captivity.)
 “ Hidden-is my-way absent-from-Jehovah?
 “ Even-without-having-my-God, is-my-written-law
 “ transgressed?”

28. The metre and idiom reject ל after כנף.

29. The Bp. right.

30. “ Although-have-fainted &c.

31. "Yet-they-who-trust-in &c.

Dr. Stock, Bp. of Killalla.

"They-shall-tower on-the-wing as-eagles."

Ch. XLI. 1.

"Be-ye-newly-restored unto-me, ye-distant-countries!"

The prophet here poetically represents God restoring the nations and kings of Canaan, and the neighbouring countries, whom Abraham, and afterwards the children of Israel, overthrew, for the purpose of their now being witnesses for him, that he had of old protected his people.

2. "Who raised-up from-the-east the-righteous-man?" meaning Abraham, who was acquitted of the blame of idolatry.

The verbs to the end of v. 16. denote imperfect past time.

3. "He-made-him-to-pursue-them, he-made-him-to-pass
"in-safety:

"Immediately behind-him he-led-him. (i.e. Abraham.
d. אֲבִי)

4. "Who-hath-been the-performer, even-the-doer,
"Having-called the-generations from-the-beginning?
"I Jehovah the-first;
"Even-I the-last, the-same." (xliv. 6., xlviii. 12.)

5. Transpose עַל to the end of the verse.

"Saw, even-feared, the-ends-of the-earth:

"Even-were-afraid, drew-near, even-came, the-distant-
"countries."

The nations, alarmed at the success of Abraham, betook themselves to idolatry. This made work for the artists, as is described.

7. "Thus-encouraged the-artist his-melter;
 "The-polisher his joiner:
 " "Now it-is-ready to-put-together." (d. נצח.)
 "Then-they-riveted the-joints, that-it-should-not se-
 "parate."

8. The prophet in the person of God reminds the Jews, not only of the divine protection of Abraham, but also (from this to the end of v. 16.) of the support which their fathers experienced in times less remote, when the nations of Canaan were driven out before them.

- "Thou-also, Israel, wast-my-servant:
 "Jacob, whom I-chose:
 "The-seed-of Abraham my-friend.
 9. "Thou-whom I-led-by-the-hand from-the-ends-of the-
 "earth;
 "Even-called from-the-extremities-thereof; even-to-
 "whom I-said,
 " "My-servant! I-have-chosen-thee, even-not reject-
 "ed-thee:
 10. " "Fear-thou-not; with-thee am-I:
 " "Be-thou-not dismayed; I-am thy-God."

The metre rejects נצח v. 9. and כ twice v. 10.

- "I-strengthened-thee: also I-assisted-thee;
 "Also I-supported-thee by-my-faithful right-hand."

11. Now follow future relatives in the sense of imperfect past time.

- " Was-it-not-then, that-they-were-ashamed, even-
 " were-confounded,
 " All who-were-enraged-against-thee; (d. כֹּבֶד) were
 " as-nothing,
 " Even-perished, they-who contended-with-thee?
 12. " Thou-soughtest-them, but-couldst-not find-them:
 " The-men-who strove-with-thee became as-nothing;
 " Even-as-mere-nought the-men-who opposed-thee-in
 " battle.
 13. " Surely I-was Jehovah thy-God,
 " Who-held-thee-fast by-thy-right-hand, who-said to-
 " thee,
 " " Fear-thou not; I-am thy-helper."
 14. " Fear-thou not, thou-worm Jacob!
 " Thou-mortal, Israel! I-was thy-helper, (d. 'saith
 " 'Jehovah.')
 " Even-thy-vindicator* the-holy-one-of Israel.
 15. " Was-it-not-then, that-I-made-thee-to-be a-threshing-
 " wain;
 " A-new corn-drag armed-with pointed-teeth?

(Here again follow future relatives in the sense of the imperfect past time of the immediately preceding verb.)

- " Thou-didst-thresh the-mountains, even-didst-beat-
 " them-small;
 " Even-the-hills to-chaff didst-thou-reduce.
 16. " Thou-didst-winnow-them; so-that-the-wind bare-
 " them-away;
 " Even-the-tempest scattered them-abroad.
 " Then-didst-thou rejoice in-Jehovah:
 " In-the-holy-one-of Israel thou-didst-triumph."

17—20. The consolatory view of the restoration from captivity is resumed.

* See lx. 16.

"*When-the-poor, even-the-peedy*" &c. i. e. the returning exiles.

20. **וְאֵת** seems an interpolation.

21. A continuation, from the end of v. 26. of the preceding chapter, of the subject of the absurdity of idolatry; addressed by the prophet, in the person of God, to the contemporaries of Hezekiah. 25. 'From the north,' Cyrus. See ch. xl. v. 10.

"Produce-ye-your-idols; (**וְ** for **וּ**) let-them-declare
"to-Jacob."

The original appears corrupted: it was probably
יִמְלִלוּ לִיעָקֹב.

24. "Are-not ye less-than-nothing; even-all-that-ye-can-
"do?"

"Less-than-nought, even-abhorred **הֵא**-the-man-who-
"chooseth you.

25. "But-I-will-raise-up" &c.

Mr. D. right. Also Le Clerc, **יֵבֵשׁ**.

God, having in vain called on the idols to deliver a prediction that should prove true, delivers one himself in this verse; and then in the next resumes his expostulation.

26. —"Even-from-ancient-times, that-we-might-say, It-
"is-right?" i. e. a true prediction; as Bp. Lowth.

27. In the third and fourth place **ר. אֲנִי יְדַבֵּר**,

"First-of-all to-Sion I-was the-giver-of them: (i. e. of prophecies.)

“ Even-to-Jerusalem did-I-afford a-messenger-of-glad-
“ tidings.

28. “ For-I-looked; and-there-was-no man:

“ Even-from-among-the-idols was-there-no adviser,

“ Who-when-I-inquired-of-them could-return an-an-
“ swer.

29. “ Are-not all-of-them vanity, nought:

“ Their-works wind, even-emptiness their-molten-
“ images?”

Ch. XLII. Bp. Lowth says: ‘The prophet in this chapter proceeds to the greater deliverance; and at once brings forth into full view, without throwing any veil of allegory over the subject, the Messiah. “Behold, my servant, Messiah,” says the Chaldee. St. Matthew has applied it directly to Christ; nor can it with any justice or propriety be applied to any other person or character whatever.’ Then the literal sense and the spiritual sense commence with this chapter to be one and the same, and there is no longer any mystical or double sense of the prophecy. But the LXX, or some ancient interpolator of them, were of a different opinion; and therefore introduced the text of their version of this chapter with a previous and bold insertion of the proper names of the person or persons, whom they esteemed to have been designated by the words, *my servant*, and, *my chosen*,—writing thus: *Jacob, my servant:—Israel, my chosen*. To these proper names Origen affixed his obelus, or mark to denote that they were not in the Hebrew: in which indeed that they never were, the metre shows. There may also be abundant proof,

that they were not originally in the version: but, their insertion proves two things; first, the opinion of some ancient commentator respecting the meaning of the passage, and secondly, that the version is corrupted.

In support of the opinion of the ancient interpreter, whose gloss was inserted into the text of the LXX, may be compared the first verse of each of the two following chapters, particularly the latter; and also vv. 8. and 14. of the preceding, and ch. xlv. v. 4. and ch. xlviii. v. 12. The citation without the names, Matth. xii. 18, may prove that the LXX is there rightly corrected from the Hebrew: but that v. 17, 'That it might be fulfilled which was spoken by Esaias the prophet, saying,' does *not* undertake to apply the whole of the citation, as words that were originally spoken of our Saviour, see Dr. Blayney, as before quoted, on Jeremiah, xxxi. 15. That which seems most applicable is the latter metre of the 2d v. of the original, marked beneath in *Italics*, and illustrative of Matth. xii. 16. '*He charged them not to make him known.*' but v. 4. in Isaiah, or the three last metres translated beneath, appear to contain a luminous prophecy of the establishment of the Gospel previously to the destruction of Jerusalem and the Jewish polity.

The following is proposed as the literal translation of vv. 1—4, leaving others at liberty to make out the double sense.

"Is-it-not my-servant, whom* I-continuc-to-uphold;
(i. e. Jacob.)

* See ch. xli. 8, 9.

"My chosen, in whom my soul hath delighted?
(Israel.)

"I gave my blast upon his account:
(Chh. xxxiii. 11, and xxxvii. 7.)

"Written law to the nations was published.

"He shall not strive, neither shall he cry;

"Neither shall he cause to be heard in public his voice.

"To the broken reed he shall not look: (i. e. to Egypt,
for help. Ch. xxxvi. 6.)

"Even to the burning flax, which no one shall quench:
(i. e. the Assyrians, viii. 6.)

"To the peoples (עַמִּים) shall be published written-
"law.

"Fire shall not fall on him, neither shall he be broken;

"Until he shall have fixed written-law in the land;

"Even until the distant nations shall have derived-
"hope from his instruction."

6. "I Jehovah have called thee into restoration:

"Therefore have I holden thee by thy hand; even-
"preserved thee;

"Even have given thee for an everlasting covenant,
(עוֹלָם, Bp. L.)

"For a light to the nations:

7. "After the opening of the blind eyes;

(not the eyes of the blind, as ch. xxxv. 5. but those
who had been blind with idolatry, and in dark dun-
geons,)

"After the bringing the captive out of confinement;

"Even from the dungeon those who dwell in darkness."

* The revelation of the true God. See Bp. Horsley on Hosea,
2d ed. pp. 39. 183.

For *h* in the sense of *after*, here, v. 19. and ch. vii. 15, see Dr. Blayney on Jerem. xvi. 14.

8, 9. As in the four last vv. of the preceding chapter, so in these, God, having by the prophet delivered a prediction, vv. 1—4, asserteth his superiority to the graven images. 9. The former predictions appear to have respected the destruction of Sennacherib's army; the new events, the restoration from the Babylonian captivity: and these three subjects constitute the following sublime song.

10—16. Song to Jehovah.

New is the theme: be new the song we raise;
From the earth's bounds to God a song of praise.
Shout, (יִרְעוּ) ye that dwell beneath the briny waste:
And who on either sea's wide coasts are plac'd.
Vast plain, with cities spread, exult aloud:
And ye, the tented villages who crowd.
Let ring with joy Arabia's rocks around:
With triumph's voice be all its mountains crown'd.
Let these Jehovah's godhead loudly own;
These tell to distant lands his praise alone.

Say they; that God assum'd a giant's stride,
To prove his prowess with a warrior's pride:
In thunder shouted to the vaunting foe;
And with dread vengeance dealt the deathful blow.

" My lips long shut, shall silence ever seal?
" Shall I resist the child-birth-pangs I feel? (יִתְעַבֵּר)
" Shall I at once dismiss and draw my breath?
" No. Hills and fruitful mountains, be ye heath! I
" Wither the grass that clothes your living heads;
" Let thirsty drought usurp the rivers' beds:
" Begone all water, where each wide lake spreads. (וַיִּמְחֶה מִן הַמַּיִם)

Is. xiv. 23.

"But ye, by me be led, ye *wilful blind!

"You a yet unknown way I give to find;

"You through yet unknown paths shall own my hand;

"And light your darkness chase at my command:

"For you shall rugged roads their levels take:

"You thus my help shall know; nor you will I forsake."

10—49. Defeat of Sennacherib. 14. 15. Nebuchadnezzar's invasion. 16. Restoration.

17. "They-have-been-turned backward, they-have-been-
"greatly ashamed,

"Who-have-trusted in-the-graven-images; who-have-
"said ,

"To-the-molten-images, Ye-are our-Gods. (So the
Assyrians.)

18. "Hear-ye, ye-deaf! even-ye-blind, look-ye-atten-
"tively!

19. "After-having-seen, who-have-been blind,

"But my servants? (The Jews, wilfully and per-
versely blind.)

"Even-deaf, as-they-to-whom-I-have-sent my-mes-
"sengers?

"Who-have-been blind, as-they-who-have-been-per-
"fectly-instructed?

"Even-deaf, as-the-servants-of Jehovah?

20. "Ye-have-often seen."

The Masora; see also Mr. D.: but the words should both end with ך, the latter receiving ך at the beginning, and rejecting it at the end. This reading confirms the acceptance of ך prefixed to the former

* See v. 19.

of these verbs at the end of v. 18, or, as it should be, the beginning of v. 19. See the like at v. 7. The Bishop's note on this v. 20. cannot be passed without observing the appellation of 'wretched critics' given by his lordship to the Masoretes: and yet it is fully expected, that by many, and those as well meaning persons as the worthy prelate, the present interpreter will be very greatly blamed for having unshackled himself from the vowel-point commentary of these his unhappy predecessors. He will be conscious, however, of having not designed to convert the text into a nose of wax. He has been exceedingly desirous of rightly comprehending; and scarcely less so of communicating, what he has esteemed, his right comprehension. He has been thoroughly persuaded that the prophet was, and therefore he has aimed at discovering him to be, and making him appear, a rational, uniform, and consistent writer. But, this his view of Isaiah would have been suppressed, had he both possessed and chosen to follow the ancient commentators as his guides; among whom Vitringa is to be respectfully considered. He has professed literal interpretation, without interfering with mystical allegory, and the double sense of prophecy: although he may have rather admired the judgement of those painters (and Isaiah he has esteemed one of them) who have preferred the expression of their conceptions of the Deity by one grand and general blaze of glory, than of those who have given a distinct and specific representation, for instance, of the first person in the Trinity under the figure of an old man.

The absolute integrity of the Hebrew text has been disproved by Drs Kennicott and De Rossi; in the former's *State of the Hebrew Text*, and in the *Various Readings of MSS.* collated by both. The Masoretic punctuation has been partially rejected by many modern interpreters: and the double sense or aspect of prophecy has not been admitted by Abp. Newcome in the instance of the Branch, in Zechariah; and by Dr. Blayney, in that of the voice in Ramah, in Jeremiah xxxi. 15. and in that of the shepherd, Zechariah xiii. 7. See also note, p. 103.

- "Ye-have-often seen; but-ye-have-not regarded:
 "Your-cars have-been-open; but-ye-have-not heard.
 21. "Jehovah hath-been-pleased to-delay (trs. *ṭ* to *Ṣ*)
 "their-acquittal:
 "That-his-praise might-be-great, even-illustrious.
 22. "But-this (Jacob or Israel, v. 1.) a-people spoiled,
 "even-plundered:
 "All-their chosen-youths are-taken-in-the-toils:
 "Even-in-dark dungeons are-they-hidden:
 "They-are-become a-spoil, even-there-shall-be-none
 "to-rescue-them;
 "An-object-of-plunder, even-no-one shall-say, Restore.
 23. "Who-is among-you, that-will-listen-to this?
 "That-will-hearken, even-will-attend, to-that-which-
 " *is-to-come*?"

This last word develops the future meaning of the prophet's expressions in perfect past time, the decrees of God being as certain as if they were completed and past. See v. 16, two last verbs, and ch. v. ver. 13.

24. "Who-is-he that-is-about-to-give Jacob to-be-plun-
 "dered?"

"Even-Israel to-the-spoilers? Is-it-not Jehovah;

"He, against-whom they-have-sinned;

"Even-in-whose-ways they-have-not been-willing to-
"walk;

"Even-whose-law they-have-not obeyed?

25. "Therefore-poured-he-out upon-them the-heat-of his-
"anger,

"Even-the-violence-of war: even-it-kindled-a-flame
"round-about-them;

"Although-they-regarded-it not: even-it-set-them-on-
"fire;

"Although-they-did-not consider it."

The last verse seems to refer to Sennacherib's invasion, as the preceding does to that of Nebuchadnezzar.

Ch. XLIII. begins with a reference to the denunciation in v. 24. of the preceding, and a remembrance of past redemption directed immediately to the same persons, who in v. 1. of the preceding chapter are obliquely mentioned; not Messiah: but the Jews.

1. "Yet-now thus saith

"Jehovah who-created-thee, Jacob!

"Even he-who-formed-thee, Israel!

"Fear-thou not: surely I-was-thy-*vindicator:

"I-called-thee by-my-(thy)-name: thou-art mine.

2. "When thou-passedst through-waters, (Red sea.)

"I-was with-thee: even-through-rivers, (Jordan.)

"They-did-not overwhelm-thee. When thou-walkedst

"In-the fire, thou-wast-not scorched:

"Even-the-flame did-not take-hold of-thee,

3. "For I-was Jehovah thy-God;

"The-holy-one-of Israel thy-preserver;

* See lx. 16.

"I-made the-Egyptians the-price-of-thy-deliverance;

"The-Midianites and-the-Sabeans (to-fall-) instead-
"of-thee.

4. "From-the-time-that thou-wast-precious in-my-sight,

"Thou-wast-honoured; even-I loved-thee:

"Therefore-made-I Edom (to-fall-) in-thy-stead;

"Even-nations the-price-of thy-life,"

In these four vv. the prophet appears to remind the Jews of their deliverance from the Egyptians and other nations, until their establishment in Canaan. Thence they are exhorted to derive confidence, that although they had been idolaters, they were not for ever cast off, but would hereafter be delivered from the Babylonian captivity; and all other their dispersions.

8. Mr. D. seems right, rather than the Rp. The verse refers to the preceding ver. 5. is closely attached to ver. 7, and is illustrated by ch. vi. 10. according to Dr. Randolph's interpretation, and ch. xlii. 7, and 19. The people are the Jews, as in all the preceding verses, and the verb should be in the first person. The metre also requires the small transposition of w, attached to the 1 in the fourth place, and removing forward that to which 1 stands prefixed.

9. In this verse the challenge to the nations and their idols (xli. 21—29.), to utter a true prediction, is repeated. In the 10th the Jews are said to be witnesses (i. e.) of the deliverances expressed vv. 1—4. The metre rejects 'saith Jehovah.'

"Ye-are my-witnesses, even-my-servants:

"Whom I-have-chosen, that ye-might-know;

- “Even-that-ye-might-believe-me; even-that-ye-might-
 “be-convinced;
 “That I-am the-same.
 “Before-me no God was-formed:
 “Even-after-me none shall-exist.” &c.
 12. —“Even-I-have-certainly-saved.
 14. —“I-have-sent to-Babylon:
 “Even-have-I-brought-away,” &c.

In perfect past time, but prophetically denoting future; as ch. xlii. 16. and 22., xlv. 16, 17., xlv. 1. 2., xlvii. 9. 13, 14, 15., xlix. 18. 17, 18., li. 3. 14, 17—23., lii. 8—10. 14., liii. 1., lvii. 17, 18., lx. 10. See also ch. v. ver. 13.

14. The sense seems to require the two last words to be, **מָנָו לְהוֹרֵד**, which with the subject will be;

“Even-although-the-Chaldeans had-refused to-let-
 “them-return.”

16—21. Deliverance from the Egyptians, as vv. 1—3, and the promise of return from captivity, as ch. xl. 3, 4, 5. 22. **אֶתְךָ קִרְאֵנִי**. 23. Omit **לֹא** through-out. 24. Transpose the second **לֹא** beyond **אֶתְךָ**.

22. “But-not thee did-I-call, Jacob! (ver. 1.)

“That thou-shouldst-labour on-my-account, Israel!

23. “That-thou-shouldst-bring to-me the-lamb-of thy-
 “burnt-offering;

“Even-with-thy-sacrifices that-thou-shouldst-honour-
 “me: that-I-should-burthen-thee

“With-exacting-oblations; even-weary-thee with-de-
 “mands-of-frankincense:

24. “Not,—that-thou-shouldst-purchase-for-me-with-silver

“The-aromatic-reed: even-with-the-fat-of thy-sacri-
 “fices that-thou-shouldst-satiate-me:

"Certainly not, that thou shouldst burthen me

"With thy sins; that thou shouldst weary me with
"thine idolatries!"

See the third sentence of Bp. L. on these verses.

25. "I-am, I-am the same:

"I-wipe-away thy-rebellions for-mine-own-sake":—

They were restored from captivity, not for the sake
of their sacrifices.

26. "Remind-thou-me: let-us-have-written-law together:

"Make-thou a-record: that thou-mayest-become-ac-
"quitted."

Acquitted, or a righteous person, one restored from
captivity.

28. "Therefore-have-I-given-up" &c. to captivity.

Ch. XLIV. 1—5. Restoration from captivity, and
from idolatry. 6—20. The folly of idolatry. 21—
28. Pardon of it, and restoration.

2. —"Even-Israel, whom I-have-chosen."

3. The metre rejects 2.

— "I-will-pour my-breath upon-thy-seed;

"Even-my-blessing upon thy-population:

6. —"The-king-of-Israel; even-his-†vindicator;" i.e. from
captivity.

7. "Even-who, as-I, could-proclaim;

* See the original of this word explained in *Sermon on General
Fast, 1808.*

† See lx. 16.

- “ Even-could-announce-it (restoration); even¹-could-
 “ arrange-it to-my-own-mind;
 “ From-the-time-that-I-appointed the-ancient people,
 “ even-things-to-come?
 “ For-future events can-men-foretel among-themselves?”

8. The metre rejects the two last words: and Vau prefix to the interrogative particle seems transposed from before the preposition immediately preceding; as it stands at the end of ver. 6.

—“ Even-beside-me where-is a-rock?”

10. Omit ו, and take the two last words of ver. 9.: then read;

“ For-my-sake shall-they-be-ashamed,
 Every-one-who-bath-formed a-God, even-a-graven-
 “ image:

~~“ Who-bath-overlaid-it without profit. (Seech. xl. 19.)~~

11. “ Shall-not all the-worshippers-of-it be-ashamed?
 “ Even-the-artists themselves from-the-community
 “ Shall-assemble-themselves all-of-them: they-shall-
 “ stand;
 “ They-shall-fear; they-shall-be-ashamed at-the-same-
 “ time.

12. “ The-smith cutteth-off a-portion-of-iron:
 “ Even-worketh-he-it in-the-coals; even-with-ham-
 “ mers he-formeth-it:
 “ Even-worketh-he-it with-his-powerful arm:
 “ Also he-becometh-hungry; even-faileth his-strength:
 (לֵב נָחַץ)
 “ He-drinketh water; because-he-is-fatigued.”

Last line but one:—“ even-where-is-it to-him?”
 i. e. his strength, כֹּחַ, taken into the text from the immediately preceding metre; and ו changed, as in

v. 19. beneath, and many places, into *נל*. Not so, 2 Kings viii. 10. where *נל* Cetib seems better reading than *ל* Keri. Go say, *Thou shalt certainly not recover: for the Lord, &c.* Kennicott, State of the Hebrew Text, p. 163.

Bp. Horsley on Hosea, 2d ed. p. 134. seems to have overlooked the iron idol-stock of ver. 12.; which, like the wooden one, was probably plated, or overlaid, with gold or silver. See xl. 19.

13. "The-*sculptor in-wood stretcheth a-line:
 "He-marketh-out-the-form-to-himself with-ochre:
 "he-worketh-it with-the-sharp-tool:
 "Even-with-the-compass he-figureth-it," &c.

But, the metre rejects the immediately following repetition from the preceding line.

15. "When-shall-be to-any-man trees-to-burn,
 "Then-taketh-he from-them," &c.

16. Transpose the two first future relatives, and read;

- "he-roasteth meat:
 "He-eateth roasted; even-is-he-satisfied:"——
 18. "They-cannot have-known; even-they-cannot have-
 "understood:

This line is omitted by Mr. D.

19. "Even-can-he-not restore-it to his-mind:

* This is *the carpenter* in the public translation: because, until the revival of the arts in Europe, the Geneva or King James's translators would have known no other carver in wood.

"Neither-to-him (^לל) is-knowledge; neither-to-him
"is-understanding:

וְדָן לֹא, as in ver. 20. "He-cannot reflect; 'Part-
"of-the-tree I-have-burnt" &c.

— "Now-the-remnant-of-it into-an-abominable-idol
"shall-I-turn?

"To-a-log-of wood shall-I-bow-myself-down?"

20. "His-imagination-is darkness (^לדָן): a-heart de-
"luded

"Hath-turned-him-aside: so-that-he-cannot deliver

"Himself; even-that-he-cannot reflect:

"Is-there-not a-false-god at-my-right-hand?"

(r. ^לfor ל.)

The idol; at whose left hand the votary may have
stood.

21. "Call-thou-to-mind these(-remonstrances), Jacob!"—

22. "I-have-wiped-away, as-a-thick-cloud, thy-*rebel-
"lions:

"Even, as-a-cloud, thy-sins:

"Return-thou unto-me: surely I-have-†vindicated-
"thee.

(Forgiven, and restored thee from Babylon.)

23. "Sing-ye, ye-heavens! (d. ^בב) performed-hath Je-
"hovah:

"Utter-ye-a-joyful-sound, ye-depths-of the-earth:

"Burst-ye-forth, ye-mountains, into-song:

"Thou-forest, (Lebanon,) even-every tree therein:

"Surely hath-vindicated Jehovah Jacob:

"Even by-Israel hath-he-acquired-to-himself splen-
"dour."

* Or, *revolts*. By these words, and *sins*, in the parallel, *idolatry*
is principally denoted.

† See *lx.* 16.

(In the rebuilding of the Temple.)

28. "Who-saith-of Cyrus; 'My-intentions,
(על) Ps. cxxxix. 1. and 17.)
"Even-all my-pleasure let-him-accomplish:"
"Who-saith of-Jerusalem; Be-thou-built:
"Even of-the-temple; Be-thy-foundations-laid."

Ch. XLV. 1—8. Restoration by the instrumentality of Cyrus. 9, 10. God's right as creator. 11—14. Restoration. 15, 16. The prophet asserteth the superiority of God to idols. 17 to the end, Restoration.

3. "Even-will-I-give unto-thee the-treasures-of darkness;
"Even-the-stores-deeply-hidden in-secret-placcs:
"that thou-mayest-know
"That I-am Jehovah,
"He-who-calleth-thee by-thy-name, the-God-of
"Israel."

The treasures and stores were those of Babylon. The name Cyrus, from כרש ingluvies, might signify, the-swallower-up.

4. "I-will-support-thee, although-thou-hast-not known-
"me. (Mr. D.)
7. —"I-am Jehovah, the-maker-of all-things.
(See xlv. 24. and d. אלה.)
8. "Drop-ye-down, ye-heavens! from-above:
"Even-ye-clouds! shower-ye-down acquittal:
"Let-the-earth open, (תפתח) let-it-produce-fruit:
"Let-restoration even-acquittal spring-forth:
"I Jehovah have-created-every-one-of-these,
9. (דורב) "Will-any-one-commence-a-controversy
"with his-former?

"The-potsherd with the-moulder-of the-clay?

"Shall-the-clay say to-the-fashioner-of-it;

" 'What makest-thou?' Even-shall-thy-work-say;

" 'Where-are his hands?'

10. (דדאמר, as in ver. 9.) "Shall-one-say to-his-father;

" 'What begettest-thou?'

"Even-to-the-woman; 'What bringest-thou-forth?'

11. "Thus saith Jehovah,

"The-holy-one-of Israel, even-his-maker; (Trans-
pose next word.)

"Ask-ye-me concerning things-to-come upon-my-
"sons:

"Even-concerning the-works-of my-hands give-ye-
"me-directions?

12. "I-am-he who-have-made the-earth:

"Even-a-man upon-it I-have-especially created:

(Cyrus: Mr. D.)

13. "I-am-he who-have-raised-him-up to-restore:

(ב or לצדק, to acquit, to discharge, to pronounce
righteous, or to restore the pardoned captive.)

"Therefore-all his-ways will-I-make-level:

"He shall-build my-city;

"Even-my-captives he-shall-release: not-for-price,

"Neither for-reward: saith Jehovah.

14. "Thus saith Jehovah; (to Cyrus.)

"The-manufacturers-of Egypt, even-the-merchants-
"of Cush,

"Even-the-Sabeans tall-of stature,

"Unto-thee shall-pass-over, even-thine shall-be:

"After-thee they-shall-go: in-chains they-shall-pass-
"along:

"Even-unto-thee shall-they-bow-down: thee shall-
"they-suppliantly-address;

" 'Surely on-thy-side is-God:

“ ‘ Even-where-is-he else ? there-is-no God-else ?

15. “ Verity thou-art the-God, that-hast-hidden-thyself :
(Not as the idols, exposed to view.)

“ Thou-God-of Israel the-restorer.

16. “ They-have-been-ashamed ; even-also confounded ;
“ All-of-them together have-retired :
“ In-confusion the-makers-of idols.

(See on xliii. 14. and the future of the public translation erroneously followed in Introduction, p. xii. where correct also as follows.)

17. “ Israel hath-been-restored to-the-prosperities-of ancient-times :

(*In-Jehovah*, the metre rejects : and it seems to have been inserted into the text from vv. 24, 25.)

“ Ye-shall-not be-ashamed ; even-shall-ye-not be-
“ confounded

“ For a-very-long-time to-come.”

תָּוַךְ might have been the last word. ‘ For time that lies hid, even longer.’

Restoration from captivity being the subject, the above is proposed as the natural interpretation of the words. It is apprehended, that עוֹלָמִים in the first metre of the v. refers to past time, and the phrase at the end to future. Hidden time, finite, as well as infinite, is denoted by the same word. As the restoration proved only finite, infinite cannot properly be ascribed to its duration. See on ch. xxvi. 4. Finite restoration must also be understood, li. 6. 8., and on lvii. 15.

15. "Surely thus hath-spoken Jehovah;
 "Who-created the-heavens: the-same-is the-God;
 "He-hath-formed the-earth; even-he-hath-made-it;
 "The same hath-established-it not *emptiness:
 "Even-he-hath-created-it to-be-inhabited: he-hath
 "formed-it;
 "I-am Jehovah: even-none-is else.
19. "Not in-secret have-I-spoken;
 "In-a-place-of the-earth, that-is-dark;
 "I-have-not said to-the-seed-of Jacob;
 "In-vain seek-ye-me: I-am Jehovah,
 "Who-promise acquittal, announcing-it expressly."
21. —"Am-I not Jehovah?
 "Even-where-is else a-God?
 "Without-me no-one-shall-be acquitted:
 "Even-a-restorer where-is beside-me?
22. "Look-ye unto-me: even-be-ye-restored:
 "All-ye in-the-remote-parts-of the-earth!
 "I-am God: even-where-is-he else?
23. "By-myself have-I-sworn: hath-gone-forth from-
 "my-mouth
 "†Acquittal, the-promise: neither shall-it-be-recalled:
 "To-me shall-bow every knee; (d. 13.)
 "Shall-swear every tongue, saying:
 (r. the 3d and 4th of ver. 24, omitting 1.)
24. "Only in-the-power-of-Jehovah-are acquittals:
 (d. 17.)
 "Unto-him shall-come, even-shall-be-ashamed,
 "All who-have-been-incensed against-him:
25. "By-the-power-of-Jehovah shall-be-acquitted,
 "even-shall-esteem-themselves-very-happy,
 "All the-seed-of Israel."

* Bp. Horsley on Hosea, 2d ed. p. 176.

† The promise of acquittal and restoration.

Ch. XLVI 1, 2. Captivity. 3, 4. Restoration.
5—9. Folly of idolatry. 10—13. Restoration.

1. "Bent-forward-hath-been Bel: crooked-backward-
"hath-been Nebo:

(Babylonian idols previously, as is probable, adopted
in Jerusalem. See lvii. 9.)

"They-have-been grievous-idols to-the-beasts, even-
"to-the-cattle;

"Which-with-your-offerings have-been-laden, a-fa-
"tiguing weight."

The same word denoting sorrows and idols, refe-
rence appears to be made to the uneasiness of the ani-
mals under their loads. Reject π .

2. "They-have-been-crooked-backward; they-have-been-
"bent-forward together:

"They-have-not been-able to-rid-themselves of-their
"load:

"Thus-every-one-of-them into-captivity hath-gone."

4. — "I-have especially-made: therefore-I-will peculiar-
"ly-bear:

"Even-I-myself will-carry: even-I-will-safely-set-you-
"down."

6. "They-who-lavish gold out-of-the-bag:

"Even-silver in-the-balance they-weigh:

"They-employ an-artificer, that-he-may-make-it a-
"god:"

7. — "From-its-place it-cannot move-itself:

(Transpose π .)

"One-crieth unto-it; but-it-cannot answer:

"Also from-his-distress can-it-not deliver-him.

8. "Recollect-ye this; even-be-ye-settled-in-your-minds:

"Restore-ye-it, ye-apostates, to-your-consideration."

9. d. כִּי.

12. "Hearken-ye unto-me, ye-mighty-of heart!

"Ye who-are-far-distant from-acquittal.

13. "I-have-brought-near my-acquittal: it-shall-not be-
"far-distant:

"Even-my-restoration shall-not be-delayed:

"Even-will-I-give in-Sion restoration:

"To Israel my-splendour." (The temple.)

Ch. XLVII. Babylon taken.

1. "Descend-thou; even-sit-thou upon the-dust:

"Thou-virgin-of the-daughters-of Babylon!

"Sit-thou upon-the-ground without a-seat;

"Thou daughter-of the-Chaldeans! (d. כִּי) thou no-
"longer

"Shalt-be-called the-tender, even-the-delicate.

2. "Take-thou the-mill; even-grind-thou the-corn:

"Uncover-thou thy-locks: strip-thou at-the-ford:

"Bare-thou the-thigh: pass-thou the-rivers.

3. "Uncovered-shall-be thy-nakedness: it-shall-besides
"be-seen:

"Of-thy-reproach-of-me vengeance will-I-take:

"Neither will-I-oppose-to-thee mortal-prowess."

Transpose the two last words of the original, and
see Bp. L. on x. 15.

4. "Our-vindicator-is Jehovah God-of Hosts:

"His-name-is the-holy-one-of Israel.

5. "Sit-thou in-silence; even-go-thou into-darkness:

"Thou-daughter-of the-Chaldeans! (d. כִּי) thou no-
"longer

"Shalt-be-called, the-queen-of kingdoms.

6. "I-was-angry with my-people exceedingly:

(transpose from end of 7.)

" I-profaned mine-heritage: even-I-gave-them-up in-
 " to-thine-hand :

" Thou-didst-not shew to-them mercy :

" Upon the-aged didst-thou-make-heavy thy-yoke:

7. " Even-saidst-thou; For-ever I-shall-be queen.

(Let the next word immediately precede the last in
 the v., and omit the fourth in order.)

" Thou-didst-not attentively consider :

" Thou-hast-not been-mindful any-more of-the-con-
 " sequence-thereof,

8. " Even-now hear-thou this, thou-voluptuous!

" Who-sittest in-security; who-sayest in-heart:

" ' I-am; even-none-are else,

" ' I-shall-not sit a-widow :

" ' Neither shall-I-know the-loss-of-children.'

9. " Therefore-are-come-upon-thee these two-things;

(Future relative in the sense of prophetic præter.
 See ch. v. 15.)

" In-a-moment, in-one day;

" Loss-of-children, even-widowhood, on-a-sudden :

" They-have-come-upon-thee, notwithstanding-the-
 " multitude-of thy-sorceries :

" Notwithstanding-the-great strength-of thine-en-
 " chantments.

10. " But-thou-hast-confided (F. rel. as v. 9.) in-thy-
 " wickedness: thou-hast-said;

" No-one seeth-me. Thy-wisdom, even-thy-knowledge

" Itself hath-perverted-thee; so-that-thou-hast-said
 " in-thine-heart,

" I-am; even-none-are else.

11. " Therefore-cometh-upon-thee evil, (אָר וְחָשׁוּךְ.)

" Which-thou-cannot-know how-to-depreciate :

- “ Even-hath-fallen (F. r. as vv. 9, 10.) upon-thee a-
“ mischief,
- “ Which-thou-hast-not been-able to-expiate :
- “ Even-hath-come (as vv. 9, 10.) upon-thee sud-
“ denly
- “ A-destruction, which-thou-couldst-not expect.”

A defect is here needlessly conceived by Bp. L.: for the metre is full.

- 12. “ Persist-thou now in-thine-enchancements :
- “ Even in-the-multitude-of thy-sorceries ;
- “ In-which thou-hast-laboured from-thy-youth :
- “ If-peradventure thou-mayest be-profited, even-be
“ strengthened.”

The metre rejects the repetition of the conditional conjunction previously to the last word ; to which Vau should be prefixed, and the Vau after the second radical exchanged for ʾ characteristic of Hiphil.

- 13. “ Thou-art-wearied in-the-multiplicity-of thy-pur-
“ poses :
- “ Let-stand-up now ; even-let-restore-thee
- “ The-observers-of the-heavens, the-gazers-on the-
“ stars :
- “ They-who-prognosticate at-every-new-moon what
“ those-things-are,
- “ Which shall-happen unto-thee.

‘ What those-things-are,’ מִה דְּמָה ; and omit the first of v.

- 14. “ They-have-been as-stubble : the-fire hath-consumed-
“ them :
- “ They-could-not deliver themselves

"From-the-power-of the-flame: (Vau) but-hath-not-
 "been a-coal
 "To-afford-warmth, a-light to-sit before."

A fire and a flame figuratively only, without a coal or a light.

15. "Such have-been they-with-whom thou-hast-laboured:

(The metre rejects לל.)

"The-negotiators-with-thee from-thy-youth, each
 "(לערב) to-his-own-business,
 "Have-turned: no-one hath-restored-thee."

Ch. XLVIII. The punishment of Babylon foretold, a warning to Judah.

2. Insert אלה after דמה.

3. "The-former-things"—Sennacherib's defeat.

End of v. 5., see xl. 19.

6. "Thou-didst-previously-hear this which-is-accom-
 "plished: (See 3.)

"But-them (אל) ye-could-not have-announced,
 (the conquest of Babylon, and the restoration,)

"Which-I-have-declared-to-thee, the-new-things
 "from-the-present-time;

"Even-which-have-been-stored-up, so-that-thou-
 "couldst-not know-them.

8. The metre rejects נב 3^m. 9. Restoration.

———"I-will-defer-from-thee (נב-) mine-anger:

"Even-for-the-sake-of-my-praise I-will-restrain-it-
 "from-thee; (נב) instead of (לל) that-I-may-
 "not utterly-cut-thee-off.

10. "Have-not I-purified-thee. (וְיָיִן וְיָיִן): but-not-as-silver?
 (not made thee as pure as silver.)
 "Have-not I-tried-thee in-the-furnace-of affliction?
11. "For-mine-own-sake, for-mine-own-sake I-will-exe-
 "cute-my-purpose:
 "Else how would-my-name be-profaned?
 "Even-my-glory to-another (to idols) I-will-not give.
12. "Hearken-thou unto-me, Jacob, my-servant;
 "Even Israel, my-called.
 "I-am the-same: I-am the-first:
 "Also I-am the-last:
13. "Also my-hand hath-founded the-earth,
 "Even-my-right-hand hath-spanned the-heavens:
 "When-I call, (them m. rejects) they-present-them-
 "selves together.
14. "Assemble-ye-yourselves all-of-you, even-hear-ye:
 "Who amongst-them (the idols) hath-announced it?
 (וְיָיִן.)
 "He-whom-Jehovah hath-loved, (Cyrus) will-exe-
 "cute his-will
 "Upon-Babylon, even-upon-the-power-of the-Chal-
 "deans.
 (Transpose y and i in the middle word.)
15. "I-myself, myself-I-say, have-spoken:
 "Also I-have-called-him: I-have-led-him:
 "Even-shall-prosper his-way unto-him."
 (Metre requires וְיָיִן.)
16. It is apprehended that the prophet speaks.
 "Approach-ye unto-me: hear-ye this.
 "Not from-the-beginning in-secret have-I-spoken:
 "From-the-time that-it-was-appointed-to-be Jehovah
 "hath-declared-it-unto-me:
 (Jehovah seems to have been wrongly transferred

from this to the following line, and \aleph to have been instead of γ .)

“ Even-now hath-he-sent-me, even-his-spirit.”

The spirit of Jehovah having sent the prophet, he spake from divine inspiration the things which demanded the greatest attention.

17. “ Thus saith Jehovah ;

“ Thy-vindicator, the-holy-one-of Israel :

“ I-am Jehovah thy-God, who-hath-taught-thee

“ To-make-thyself-profitable ; who-hath-directed-thee

“ In-the-way-in-which thou-shouldst-go.

18. “ Would-thou-hadst-attended-to-my-commands :

“ Then-had-been as-the-river thy-prosperity :

(abundant as the Euphrates.)

“ Even-thy-deliverance as-the-floods-of the-sea :

19. “ Then-had-been as-its-sand (\aleph aff.) thy-seed :

“ Even-the-issue-of thy-bowels, as-its-gravel :

“ Would-not have-been-cut-off, even-would-not have-

“ been-destroyed

“ Its-name, even-thy-name, from-before-me.

(Metre requires $\gamma\omega\omega$. The name of thy seed, even thy name.)

20. “ Go-ye-forth from-Babylon : flee-ye from-the-Chaldeans :

“ With-the-voice-of joy announce-ye :

“ Declare-ye this : utter-ye-it-forth :

“ Unto the-end-of the-earth say-ye ;

“ Jehovah hath-vindicated his-servant Jacob :

21. “ Therefore-did-they-not thirst-in-the-deserts, through-
“ which-he-led-them :

“ Waters from-the-rock he-made-to-flow to-them :

" Even-clave-he the-rock ; when-gushed-out the-wa-
 " ters.

22. " No prosperity (יְשׁוּעָה) affordeth-Jehovah to-the-
 " wicked."

So מַלְאָךְ. lvii. 21.

Ch. XLIX. The use of the captivity and the restoration. The prophet seems to continue the speaker, but assuming the person of the righteous remnant to be restored from captivity.

3. " " My-servant art-thou, Israel !

" " In whom I-will-make-myself-splendid :

4. " " Although-with-myself I-thought ; In-vain have-
 " " I-laboured :

" " For-nought, even-for-vanity my-strength have-
 " " I-spent."

The reflection, v. 4., respects their past idolatries and perverse blindness. Thus far both vv. are the words of Jehovah. The prophet in behalf of his countrymen resumes :

" Nevertheless my-written-law-is with Jehovah :

" Even-the-work-in-my-behalf-is with my-God."

The righteous remnant confides, that their religion and restoration to it are in the power of Jehovah : in the following vv. the remnant appears to be the sufferer for, and occasion of restoration to, the people at large.

5. " Even-now thus saith Jehovah,

" Who-formed-me from-the-womb to-be-servant to-
 " him ;

- " To-make-to-return Jacob unto-him ;
 " Even-that Israel to-him should-be-gathered ;
 " Even-that-I-might-be-honoured in-the-eyes-of Je-
 " hovah ;
 " Even-that-my-God might-be my-strength :
 6. " Therefore-saith-he ; A-less-matter-it-is, than-thy-
 " being.
 " To-me a-servant, that-thou-shouldst-raise-up
 " The tribes-of Jacob ;
 " Even-the-preserved-of Israel that-thou-shouldst-
 " make-to-return :
 " Therefore-have-I-given-thee for-a-light-of the-na-
 " tions, that-might-reach
 " My-restoration unto the-ends-of the-earth.
 7. " Thus saith Jehovah, (concerning the righteous
 captives, xlviii. 20.)
 " The-vindicator-of Israel his-(Jehovah's) holy-one ;
 " Concerning-him-who-was-despised in-person ; the-
 " abhorrence-of the-nation ;
 " The-servant-of the-rulers : ' Kings shall-see-him :
 (when nationally restored.)
 " ' Even-shall-rise-up' princes, that-they-may-bow-
 " ' down-to-him :
 " ' For-the-sake-of Jehovah, who is-faithful :
 " ' *The-holy-one-of Israel, who-hath-tried-thee.'
 (See xlviii. 10.)

8. " Thus saith Jehovah ;
 (of the righteous remnant appointed to call forth to restoration.)

* In this single v. Jehovah is the holy one of Israel, i. e. peculiarly attached to the descendants of Jacob ; and Israel is the holy one of Jehovah, i. e. the descendants of Jacob are peculiarly set apart to the worship of Jehovah. See the second line of the verse.

T



- " In-the-season-of favour have-I-afflicted-thee :
 " Even-in-the-day-of restoration have-I-helped-thee :
 " Even-have-I-preserved-thee, that-I-might-appoint-
 " thee over-the-covenant-of the-people;
 " To-restore the-land ; to-cause-the-owners-to-possess
 " the-inheritances.

(The metre rejects the last word.)

9. " That-thou-mightest-say to-the-prisoners ; Go-ye-
 " forth :
 " To-those-who-are in-darkness ; Appear-ye :
 " Beside the-ways shall-they-feed :
 " Even-upon-all the-plains shall-be-their-pasture.
 10. " They-shall-not hunger ; neither shall-they-thirst :
 " Neither shall-smite-them the-glowing-heat, or-the-
 " sun :
 " Surely he-who-hath-compassion-on-them shall-lead-
 " them :
 " Even-beside the-springs-of waters shall-he-guide-
 " them.
 11. " Even-will-I-make all my-mountains
 " An-highway : even-my-causeys shall-be-raised.
 12. " Hither these from-afar shall-come :
 " Even-hither these from-the-north and-from-the-west :
 " Even-these from-the-land-of Sinim.
 13. " Sing-ye-aloud, ye-heavens ! even-rejoice-thou, thou-
 " earth :
 " Even-burst-ye-forth, ye-mountains, into-song :
 " Surely * hath-comforted Jehovah
 " His-people ; even-on-his-afflicted will-he-have-com-
 " passion.
 14. " But-saith Sion : ' Hath-forsaken-me
 " ' Jehovah ; even-my-lord hath-forgotten-me.'
 15. " Can-a-woman forget her-helpless-offspring ;

* A prophetic præter. See v. 13., xxxii. 14., and xlii. 14.

(See Bp. Horsley on Hosea, 2d ed. p. 79.)

“ That-she-should-have-no-tenderness for-the-child-
“ dren-of her-womb?

“ Even-although women-may-forget thee;

“ Yet-will-I not forget-thee.

16. “ Have-I-not upon the-palms-of-my-hands engraven-
“ thee?

“ Are-not-thy-WALLS in-my-sight continually?”
(The temple.)

The ancient usage, expressed in these two lines, of commemorating friendship, by punctured delineations of places of residence, is also, as it is conceived, referred to in Zechariah, xiii. 6., notwithstanding the excellent Abp. Newcome and the learned Dr. Blayney have not observed it.

5. But-each-shall-say, ‘ No prophet am-I:

‘ To-a-rich (pr. 7.) cultivator-of his-own-estate I-be-
‘ long:

‘ Surely the-land hath-possessed-me (as a servant)
‘ from-my-youth.’

6. Then-shall-one-say unto-him; ‘ What are-these

‘ Strokes within thine-hands?’ Then-he-shall-say,

‘ Those-which I-have-stricken, the-HOUSE-of my-
‘ friends.’

5. A man of high degree is אִישׁ, and therefore not likely to have been either possessed, or taught to keep cattle, by אִדֻּם; a man of low degree; as in the public translation.

6. If סֹדֵרֵי has always an impure meaning, as Abp. Secker (see App. to Abp. N.) has asserted, that meaning must seem to be confined to it as Hiphil. But, why should not a slave reply, The punctures in

my hands are a drawing of the house of my master and his family, who by their kindness have (in Hiphil innocently) *made me to love* them?

An opportunity of publishing the Minor Prophets, which, on the plan of these Readings and Interpretations, are ready for the press, it is hoped will be afforded.

To return to Isaiah.

17. " *Speedily-have-been thy-builders, they-who-have-
" destroyed-thee :

" Even-they-who-have-laid-thee-waste from-thee have-
" gone-forth."

After having rebuilt Jerusalem, and restored Judah, the destroyers shall depart home. See the end of v. 19. But, possibly v. 17 may be an ancient equivoue, twofold; בנין signifying sons or proselytes, as well as builders, and נא religious offspring, as well as departers.

18. " Lift-thou-up around thine-eyes, even-see-thou :

" All-of-them are-assembled, have-come to-thee :

" As-I live; with-all-of-them, as-with-a-rich-dress,

" Thou-shalt-clothe-thyself: even-thou-shalt-bind-
" them-about-thee, as-doth-a-bride."

The speaker is Jehovah, regularly introduced by the prophet at the beginnings of vv. 6, 7, 8 : therefore after the words above, As I live, the three that follow are superfluous ; but the metre would thus admit them :

As-I live, saith Jehovah,
Surely with-all-of-them, &c.

* Prophetic præter, as in v. 13.

: The enemy, compelled to rebuild and then to depart, were a great ornament to the righteous remnant; not less perhaps than gentile proselytes to the Jewish religion, which also they might have become. There is no imperfection at the end of the sentence as Bp. L. imagined.

They shall be as ornamental to thee as a bridal dress :
Thou shalt clothe thyself with these ornaments, as a bride would.

19. " Surely now thy-waste-places, even-thy-desolate-
" places,
" Even-thy-land laid-in-ruins shall-be-too-small
" For-its-inhabitants: even-shall-they-be-far-removed
" who-devoured-thee.

(Transpose עתה from the middle of the v. where omit כי.)

20. " Shall-yet say in-thine-ears
" The-sons-of those-of-whom-thou-hast-been-bereaved;
" Is-too-strait for-me
" This-place: make-room for-me, that-I-may-dwell :
21. " Then-shalt-thou-say in-thine-heart; These! (אלה.)
" Who hath-begotten to-me them? (אמת.)
" Even-I-was bereaved, even-solitary, an-exile;
" Even-an-outcast: therefore-these who hath-educated?
" If I remained alone,
" These (prefix ו) where-were they?
22. " Thus saith Jehovah: (יהוה) superfluous.)
" I-will-lift-up unto the-nations mine-hand:
" Even-unto the-peoples I-will-exalt my-signal:
" Even-shall-they-bring thy-sons upon-the-arm:
" Even-thy-daughters upon the-shoulder shall-be-car-
" ried.
23. " Even-shall-be kings thy-foster-fathers:
" Even their-queens thy-nursing-mothers:

- “ With-their-faces to-the-earth they-shall-bow-down
 “ to-thee :
- “ Even-the-dust-of thy-feet they-shall-lick :
- “ That-thou-mayest-know that I-am Jehovah :
- “ That they-shall-not be-ashamed who-trust-in-me.
24. “ Shall-be-taken-away from-the-mighty the-spoil?
 “ Even-shall the-*captives-of the-terrible be-rescued?
25. “ Surely, thus saith Jehovah :
- “ Although the-*captives-of the-mighty shall-be-taken-
 “ away :
- “ Even-the-spoil-of the-terrible shall-be-rescued :
- “ Yet-with those-who-contend-with-thee I-myself
 “ will-contend :
- “ Even-thy sons I-myself will-restore.
26. “ Even-will-I-gorge thine oppressors
 “ With their-own-flesh : even-as-sweet-wine their-
 “ own-blood
- “ They-shall-drink ; that-may-know all-flesh,
 “ That I-am Jehovah thy-restorer ;
 “ Even-thy-vindicator the-Mighty-One-of Jacob.”

Ch. L. 1—3. Jehovah speaks. 4—9. The prophet in the person of the righteous remnant ; as xlix. 1, 2. The two last vv. are addressed by the prophet in his own person : v. 10. to the righteous, 11. to the unrighteous among his countrymen.

1. —“ Have-ye-not for-your-idolatrics been-sold?
 “ Even-for-your-apostasies hath-been-dismissed your-
 “ mother.
2. —“ Even-is not in-me to-deliver?

(The metre requires the ellipse of נָח, as in xliv. 12.)

“ Can-I-not by-my-rebuke make-dry the-sea ?”

* Or, captivity.

Continue the negative interrogations to the end of v. 3.

4, 5. 7. 9. The metre rejects, in vv. 5—9, the superfluous and superstitious Jewish substitute premised to Jehovah in these vv., as in many other places of the O. T.

6. "My-back have-I-submitted to-blows:

"Even-my-checks to-buffeting (insert ו last radical):

"my-face

"Have-not I-hidden from-disgraces, even-spitting.

7. "Because-Jehovah helpeth me;

"Therefore have-I-not been-ashamed:

(Next, וְשׁוּב אֵת.)

"Because-he-hath-set my face as-a-flint;

"Therefore-I-know that I-shall-not be-confounded.

8. "Near-is my-acquitter: who will-contend-with-me?

(יִרְיָבִי.)

וְאַתָּה "Wilt-thou? let-us-stand-forth together:

(Next, וְיָ pref. and d. בִּי.)

"Even-he-who-possesseth my-written-law will-come-

"forward in-my-behalf.

9. "Doth-not Jehovah help me?

"Who is-he that-will-condemn-me?

"Shall-not all-of-them as-a-garment

"Decay? The-moth shall-consume-them.

10. —"He-who walketh in-darkness;

"Even-is-not light to-him:

"Let-him-trust in-the-name-of Jehovah;

"Even-let-him-rest-himself upon-his-God. 11. Are-

"not all-of-you,

"They-who-kindle a-fire, who-are-encompassed

"with-sparks?

"Walk-ye in-the-light-of your-fire:

"Even among-the-sparks, which-ye-have-kindled.

"From-my-delivery be this

"To-you: Ye-shall-lie-down (die) in-the-land-of-

"idols." (Chaldea.)

Ch. LI. 1—3. Restoration was for the promise to Abraham.

“Hearken-ye unto-me, ye-who-earnestly-expect ac-
quittal :

“Ye-who-seek-me, (כִּנִּי) saith Jehovah.

2. —כִּנִּי “For-to-follow-me I-bade-him ; even-I-
blessed-him ; even-I-multiplied-him.

3. “Therefore hath-consoled Jehovah Sion :”

Prophetic præter. See v. 13. xliii. 12, &c.

4. “Attend-ye unto-me, my-people! (of Judæa.)

“Even-my-nation, unto-me give-ye-ear!

“Surely the-law from-me shall-proceed :

“Even-my-written-law for-a-light-of the-peoples I-
will-restore.

(The religion and temple to be restored.)

5. “Near-is mine-acquittal : proceedeth my-help :

(See Bp. Lowth on קָדַץ in this v.; and thus interpret Micah vi. 5, end.

‘That ye-may-be-sensible-of the-deliverances-of Je-
hovah :’

meaning the two deliverances specified, vv. 4, 5, from Egypt and from the Moabites : from want of observation of which Dr. Wheeler (see Abp. N.) considered the word as the plural of intensity.

Pekah, king of Israel, affected with the expostulation of Jehovah by his prophet, requests to know what he is to do : vv. 6, 7, 8. Not Balak, suddenly religious, after various fruitless endeavours to destroy the people of God ; as Bps. Butler and Lowth, and Mr. Peters have thought, whom Abp. Newcome has followed. (See ch. xxxii. 16, 17. and Sermon on Fast, 1808.)

" Even-from-mine-arm shall-the-peoples receive-law :

" Upon-me shall-the-distant-nations ground-their-ex-
pectation :

" Even-upon mine-arm shall-they-rest-their-hope.

6. —" Even-its-inhabitants, (כִּישְׁרֵי קֶן) as-the-inhabi-
tants-of a-nest, shall-die :

" But-my-restoration for-a-long-time shall-be :

(See xlv. 17.)

" Even-mine-acquittal shall-not be-annulled.

7. " Harken-ye unto-me, ye-who-are-conscious-of ac-
quittal :

" Thou-people, in-whose-heart-is my-law: (To the
righteous remnant.)

" Fear-ye not the-reproach-of mortals: (Chaldees:)

" Even-by-their-revilings be-ye-not subdued.

8. " Surely as-a-garment shall-the-moth consume-them:

" Even-as-wool shall-the-worm eat-them:

" But-mine-acquittal for-a-long-time shall-last:

" Even-my-restoration for-many ages.

9. —" Rahab (Egypt), that-wounded the-crocodile?"

The king of Egypt. Mr. D. right. So Psalm lxxiv.

14. the dragons, or the crocodiles, are the Egyptians:
and v. 15. Leviathan is Pharoah; and, the heads of
Leviathan, the princes of Egypt. Bythner.

11. —" Even-the-joys-of former-times in-their-thoughts:"

See xxxv. 10.

12. —" Who art-thou, that-thou (people)-shouldst-fear
a-mortal;

" Even-a-son-of man, who-shall, &c.?

(Metre rejects מִי־אִנְשׁ.)

14. " Speedily-shall the-oppressed have-liberty:" &c.

Dr. B. and Mr. D.

15. " For-I-am Jehovah, thy-God;

" Who-agitateth the-sea, so-that-roar the-waves-
thereof:

(Dr. B. on Jer. xxxi. 39. So Ps. lxx. 6, 14. מַר expresses the outrageous disturbance made by dogs in the night, or confident and tumultuous enemies. The 'grin' of the old translation read in churches, should, like many other improper translations of the O.T., be altered.)

"Jehovah (יהוה) God-of Hosts is-my-name."

(not י.)

16. "Therefore have I placed my words in thy mouth:

"Even within the shadow of mine hand have I protected thee:

"When were stretched out the heavens, even when
"was founded the earth;

"Then said I unto Sion: Thou art my people.

17. "Stir thou up thyself! stir thou up thyself! arise
"thou, Jerusalem!

"Who hast drunken from the hand of Jehovah

"The cup of his wrath:

"The dregs of the cup,

"The horror, thou hast drunken, thou hast drained.

18. "Where is one to lead her;

"Among all the sons, which she hath brought forth?

"Even where is one to support her hand;

"Among all the sons whom she hath educated?

19. "The two things are these which have befallen thee:

"Who is he who can bemoan thee?

"The desolation; even the destruction; even the fall
"mine; even the sword:

"Who (יִשְׁכַּח) is he who can comfort thee?

20. "Thy sons have swooned: they have lain along

(dead)

"At the head of all the streets,

"As the oryx in the toils: (תַּדְּרִי) they are filled

"With the wrath of Jehovah, with the rebuke of
"thy God.

21. "Therefore hear thou now this; (Jerusalem.)

"Thou-afflicted! even-thou-drunken, but-not with-
"wine!

22. "Thus saith Jehovah;

"Even-thy-God, who-avenger his-people;

"Have-I-not made-to-be-taken from-thine-hand

"The cup, the-horror; Have-I-not

"The dregs-of the-cup-of my-wrath?

"Thou-shalt-not again drink-it any-more.

23. "Even-I-have-placed-it in-the-hand-of thy-oppres-
"sors,

"Who have-said unto-thee;

"Bow-thou-down-thy-body, that-we-may-go-over:"

"--when-thou-hast-placed

"As-the-ground thy-back, even-as-the-streets to-
"them-who-passed-along."

Ch. LII. 1. As in ch. li. 9. the arm of Jehovah was poetically invoked to give, so here in nearly the same words is Sion invoked to receive restoration. From this place to the end of the writings of the prophet, it will be generally necessary to insert the whole: so greatly does the present interpretation differ from all preceding.

"Awake-thou; awake-thou; clothe-thou-thyself

"With-thy-strength, Sion! clothe-thou-thyself

"With-the-garments-of thy-glory, Jerusalem!

"Into-the-city-of thy-holiness let-not again

66-0. 24. "Enter any-more the-uncircumcised; even-the-pol-
"luted."

May the barbarian enemy never again enter to
profane it. The metre rejects 72.

2. "Shake-thou-thyself from-the-dust; arise-thou from-
"captivity:

"Jerusalem! loose-thou-thyself from-the-bands-of
"thy-neck:

"Thou-captive daughter-of Sion!

3. "Surely thus saith Jehovah:

"Fornought ye-were-sold, ye; צדק.

"Neither with-money shall-ye-be-ransomed.

4. "Surely thus saith Jehovah:

"To-Egypt went-down my-people

"Originally to-sojourn there:

"But-to-Assyria they-have-gone last-of-all."

Assyria a comprehensive name including Babylon:
for the reading of the original of this metre, see
note on the blessing upon Gad in the Patriarchal
Blessings, p. 17.

5. "Therefore-now what is-mine here?

"Surely hath-been-taken-away my-people

"For-nought: their-rulers boast-of-it.

"Even-continually every day they-(my people)-

"suffer-contempt."

The metre rejects צדק.

6. "Therefore in-that day

"Let-know my-people my-name;

"Surely I-am the-same;

"Jehovah, who-said: Is-it-not-I?

7. "How beautiful-appear upon the-mountains,

"The-feet-of the-joyful-messenger, of-him-who-an-

"nounceth peace!

"Of-the-joyful-messenger-of glad-tidings, of-him-

"who-announceth restoration!

"Of-him-who-saith to-Sion; 'Reigneth thy-God!

"The-voice have-thy-watchmen-listed-up:

"With-the-voice together: then-sang-they:

- "When-eye-to-eye they saw:
 "When returned Jehovah to Sion.
 9. "Break-ye-forth-into-joy: shout-ye-together:
 "Ye ruins of Jerusalem! surely hath consoled
 "Jehovah his-people: he hath vindicated Israel."

Israel: Bp. L. seems right. Israel is often God's people of Judah: but, by the instrumentality of Cyrus, it is believed that Israel and Judah were restored from captivity together; and also the royal family of David to the throne of both kingdoms.

10. "Hath-made-bare Jehovah his-arm (metre full)
 "In-the-sight-of all the-nations:
 "Even-have-seen all the-ends-of the-earth
 "The restoration-of our-God."

8, 9, 10, 14. Prophetic prayers: see also chh. v. 13., xxxii. 14., xxxiv. 14., and xliii. 14.

11. "Depart-ye; depart-ye: go-ye-out from-the-Chaldeans: (xlviii. 20.)
 "That-which-is-polluted touch-ye not:
 "Go-ye-out from-the-midst-of Babylon: flee-ye
 חבלי בידו
 "Ye-exalted vessels-of Jehovah!
 12. "Surely not in-confusion must-ye-go-forth:
 "Even-in-flight must-ye-not march:
 "Surely marcheth before-you Jehovah:
 "Even-bringeth-up-your-rear the-God-of Israel.
 13. "I-myself (אני) will-make-to-prosper (א for י) *my-servant:
 "He-shall-be-raised-aloft; even-shall-he-be-exalted;
 "even-shall-he-be-exceedingly elevated.
 14. "In-the-same-manner-as have-been-astonished upon:
 "his-account many;
 * Jacob

(" Because (וְ) ~~wondered~~ from the look of high-degree
 " hath been his appearance :

" ~~Even his figure from that of the sons of men :~~)

15. " ~~So shall look with admiration the nations around~~

סָבִיב :

" ~~On his account shall kings shut their mouths :~~

(Next r.) for וְ, and twice d. נָל.)

" ~~When what had been declared to them they see :~~

" ~~Even when what they had heard, they attentively
 " consider."~~

13. Jacob, or the righteous remnant restored from captivity, seems described. 15. The alteration was to be greater than could be believed : so liii. 1. Although, p. 29. it is truly expressed, that there was no wish to interfere with established opinions ; (see also p. 60.) It may yet be suggested, whether these opinions, which have departed from the literal interpretation of sacred scripture, have not given rise to as many various interpretations of it as there are pulpits in the metropolis of England without the pale of the church establishment : and, whether the relinquishment of untenable ground may not be advisable, as most advantageous to the christian cause. In his interpretations of Isaiah, Bp. Lowth hath had many predecessors, and their authority for them may have been, the applications of various passages in the prophets, said to have been made by our Lord and his apostles in the N. T. : the extent of which applications may depend on the meaning of the word *πληρωμή* in Jewish Greek ; the applications themselves may

respect but a very small part, or only two or three words of the quotation; or the whole of the applications may be null, and nothing more than so many interpolations: from which it is known that neither Old nor New Testament has been miraculously preserved. If the prophecies of the O. T. are to have two or three different aspects, it is more than would be allowed in the courts of criticism to any other writings. See xlii. 1.; also, The Church of England incompletely reformed: a Sermon on occasion of the General Fast, Feb. 17, 1808.

Ch. LIII. 1. The prophet speaks, and in the prophetic prayer, as in 8, 9, 10. 14. of the preceding chapter. The report refers to the last metre of lii. 15. Who *hath* believed? i. e. who *will* believe this future alteration in the captive restored from Babylon?

“ Who hath-believed our-report?

“ Even-the-arm-of Jehovah (יְהוָה) to-whom hath-been-manifested?

2. “ That-one-should-aspire, as-a-tender-plant into-the-
“ open-air;

“ Even-as-a-root from-a-land-of drought;

“ In-which is-not elegance,

“ Or beauty, that-we-should-regard-it;

“ Neither-is its-appearance-such, that-we-should-desire-it.

3. “ Despised, even-ceasing from-amongst-men: (such
“ was the captive,)

“ A-man-of sorrows, even-known-to grief:

“ Even-as-one-that-hideth the-face from-us,

“ Despised; neither esteemed-we-him.

4. "Surely our-infirmities he* hath-borne:
 "Even-our-sicknesses נָשָׂא he hath-carried:
 "Whilst-we esteemed-him one-stricken,
 "A-smitten-of God, even-an-afflicted.
5. "But-he was-wounded for-our-revolts:
 "He (נָשָׂא) was-bruised for-our-idolatries:
 "The-discipline by-which-our-peace-was-effected
 "was-upon-him:
 "Even-by-his-bruises healing-was to-us.
 (See also 8, end.)
6. "We-all-of-us as-sheep have-strayed:

* The most usual signification of נָשָׂא is, to *bear*, and of נָשָׂא, to *carry*; which latter confirms the meaning of the former. The person described by Isaiah, the Jewish captive returning from Babylon, or the Israelitish from Assyria, did not *take away* or *remove* the infirmities or sorrows of his countrymen, but he *bore* and *carried* them. Neither did our Lord, to whom Matth. viii. 17. this prophecy is applied, *take away* or *remove*, but, as ἐλάβε and ἐξήσαον express, he *took up* and *carried*. The physician does not *take away* or *remove* infirmities and disorders, but he *takes up* and *carries* the burden of them: not exactly as the captive bears the miseries of captivity, by suffering them; but by lifting a considerable part of the load from his patient, and bearing it upon his own mind. The physician is but the instrument under God, the remover of infirmities and diseases. Thus our Lord was the physician, the *homo*, to whom *humani nihil alienum*; and by analogy to the captive, possibly an unoffending person, who suffered for the faults of his countrymen who lived before him, he lifts upon himself the load of human wretchedness. The prophecy was fulfilled when the captive returned from Babylon or Nineveh: and 'the thing spoken by 'Isaiah the prophet' again πληρωθῆναι might be publicly declared as a true saying, when our Saviour dispossessed the dæmoniacks and healed the sick. That πληρώω in Hellenistic or Jewish Greek acquired such signification, see Michaelis's Introduction, translated by Marsh, vol. i. pp. 128, 129.

- " Each to-his-own-way, we-have-turned :
 " Even-hath-Jehovah made-to-light upon-him
 " The punishment-of us-all."

See v. 11. and Blayney on Lam. iv. 22.

7. " He-was-brought-forth ; even-he was-questioned :
 " But-he-opened not his-mouth :
 " As-a-lamb to-the-slaughter was-he-brought :
 " Even-as-a-sheep before her-shearers is-dumb :
 " Even-opened-he not his-mouth.
 8. " From-the-solemn-day (ר. פ), even-from-written-
 " law was-he-taken :
 " Even-his existence who will-be-able-to-declare ?"

The captive was deprived of his religion and sacred law, and shut up in unseen and unknown existence.

- " Surely he-was-cut-off from-the-land-of the-living :
 " For-the-revolt-of the-people was-the-blow-inflicted
 " upon-them."

Niph. impersonal future relative: see 5, end. Many died in captivity ; and all were cut off from their own country, and from their relatives therein. The last word of the v. signifying *to-him*, or *to-them*, shows, that the person described is, in the noun of multitude, *the people* immediately before mentioned.

To Bp. L.'s reading and interpretation several objections arise. The LXX read, *he was led* to death : but the Hebrew words, which they either saw or imagined, occur also together at the end of the 15th ver. of Ps. xlviii., and are there understood in a very different meaning, that God would *lead*, i. e. would not

forsake, his people unto the end of their lives. In the ps. the preposition is not, as in Isaiah, abbreviated. See on ch. ii. 3. But, if being *led to death* had been good Hebrew, it would not follow, that being *smitten to death* should be.

Of Hezekiah being sick *to death*, ch. xxxviii. 1. the metre rejects the last word; and in fact rightly, for he did not then die. Where then is the authority for the expression?

With respect to Dr. Kennicott's note, and the story of Origen and the learned Jews, let the possibility of a meeting between Origen, Bp. L., and Dr. K. be for a moment supposed; and let it be asked, -what would the two latter, as learned Hebræans, have thought of the former, had he quoted to them Ps. xlviii. 15. end, in the following words, *αὐτὸς ἀξεῖ ἡμᾶς εἰς θάνατον*: translating the verb נָתַן, which he and the LXX appear to have read in Isaiah, in the sense in which they have there translated it?

Origen 'seemed to press the learned Jews the hard-
'est by this sentence; α. τ. α. τ. λ. μ. ἡχθῆ εἰς θάνατον.' Yes: he pressed them dumb with astonishment at the mistaken reading and interpretation of the LXX and himself; and there was no longer any arguing with Origen, whose knowledge of Hebrew appears to have been rightly estimated by Dr. Blayney, perhaps the best Hebrew scholar, who has published in this country for many years past. See his Zechariah, Appendix, p. 79.; also, The Church of England incompletely reformed, a sermon &c.

9. "Even-was-it-appointed that-the-wicked (יעברו)
 "should-carry-him-away:
 "Even-every rich-person amongst-his-countrymen:
 "Although-no violence had-he committed;
 "Neither-had-there-been any-guile in-his-mouth."

In the first metre *r. y* for *q*: and in the third *y* for *yy*, and insert *נר* after the negative. St. Peter, Acts ii. 23. may be thought to have attended to the first metre. 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands.' The prophet seems to designate the pious captive or captives amongst the Jews in Babylon.

10. "Yet-Jehovah it-pleased to-crush-him with-afflic-
 "tion:
 "Although placed in-a-state-of-guilt shall-be-he-
 "himself;
 "He-shall-see a-seed that-shall-prolong days:
 "So-that,the-pleasure-of Jehovah in-his (Jehovah's)-
 "hand shall-prosper.
11. "From-the-trouble which-he-shall-experience he-
 "shall-be-stored with-knowledge:
 "Even-shall-he-who-is-acquitted occasion-acquittal
 "to-many;
 "Inasmuch-as-their-punishments he-himself shall-
 "carry."

The third word of v. 11. a transcriber's mistake from the preceding verse, and left for the fairness of the copy. The metre rejects *my-servant*, and the preceding noun and verb should be transposed.

12. "Therefore his-shall-be many:"

As the prophet is the speaker, the verb, which in the second place appears in the first person, cannot be right; especially as in the seventh place it occurs in the third person; omit both it and γ .

“ Even-the mighty he-shall-share, as-a-spoil;
“ Because he suffered-affliction in-his-person:”

Transpose γ , and omit $\pi\omega$, which the metre rejects.

“ Even-with revolvers was-he numbered:
“ Even-was-he-a-sin-offering for-many: even-for-re-
“ volters made-he-intercession.”

The metre requires a transposition of the pronoun and the preceding verb, and the rejection of $\pi\omega$.

Ch. LIV. 1.

“ Shout-thou-for-joy, thou-barren, who-hast-not borne!
“ Break-thou-forth-into-exultation, even-utter-thou-a-
“ sound-of gladness, thou-who-hast-not suf-
“ fered-the-pains-of-childbirth!”

The metre rejects the substantive in the second place in the preceding line. Sion, forsaken during the captivity, is invoked to exult in restoration.

- “ Surely more-are the-children-of the-desolate,
“ Than-those-of the-married-woman! saith Jehovah.
2. “ Enlarge-thou the-place-of thy-tents:
“ Even-let-the-curtains-of thy-habitation be-extended;
“ Spare-thou not: lengthen-thou
“ Thy-cords: even-thy-stakes firmly-fix-thou.
3. “ Surely on-the-right-hand, even-on-the-left shalt,
“ thou-burst-forth-with-increase:
“ Even-thy-seed shall-dispossess the-nations;

"So that cities to be desolated shall they be made-
to inhabit."

4. "Fear thou not: thou shalt not be put to shame:

"Even blush thou not: thou shalt not be brought-
to reproach."

"Surely the shame of thy youth thou shalt forget:

"Even the reproach of thy widowhood thou shalt-
not remember."

In v. 4. the metre twice rejects N , and also the last word.

'Shame of thy youth, the bondage of Egypt: widowhood, the captivity of Babylon.' SECKER. Si sic omnia!

5. "Surely thy husband is thy maker:

"Jehovah God of hosts is his name:

"Even thy vindicator is the holy one of Israel:

"The God of the whole earth shall he be called.

6. "Surely, as a woman forsaken,

"Even deeply afflicted hath called thee Jehovah:

"Even a wife early betrothed, after that she had-
been rejected."

7. "For a very small time had I forsaken thee:

"But with great compassions will I assemble thee.

8. "In a short anger had I hidden my face: ..

"But with the affection of ancient time have I had-
compassion on thee:

"Saith thy vindicator Jehovah.

9. "As the waters of Noah this is to me:

"As I swear, that should not pass the waters

(\square for N .)

"Any more over the earth;

"So have I sworn, that I will not be angry

"With thee, even that I will not rebuke thee.

10. "Surely the mountains shall be removed:

"Even the-hills shall-be-overthrown:

"But-my-affection from-thee shall-not be-removed:

"Even-the-covenant-of my-peace shall-not be-over-
"thrown:

"Saith he-who-hath-compassion-on-thee Jehovah.

11. Thou-afflicted, beaten-with-the-storm, destitute-of
"consolation!

"Am-not I he-that-will-lay

"In-cement-of-vermilion thy-stones, even-thy-founda-
"tions in-sapphires?

12. "Even-I-will-make rubies thy-battlements:

"Even-thy-gates of-stones-of carbuncle:

"Even-the-whole-of thy-limit of-stones-of delight.

13. "Even-all thy-sons shall-be-taught-of Jehovah:

"Even-abundant-shall-be the-prosperity-of thy-sons.

14. "In-acquittal thou-shalt-be-established: thou-shalt-
"not fear:

"Be-thou-far from-oppression; even-from-terror:

"Surely it-shall-not approach unto-thee.

A small transposition, and the rejection of the former γ seem requisite in the preceding verse.

15. "Shall-not the-stranger sojourn with-thee?

"Even-on-my-account he-shall-sojourn with-thee:

"Also unto-thee he-shall-join-himself."

The original seems very corrupt. Various small alterations of letters seem requisite, with the omission of γ , in the second metre, and the insertion of γ to commence the third.

16. "Have-not I created the-smith,

"Who-bloweth-up into-a-fire the-coals:

" Even-who-produceth instruments according-to-his-
 " work ?

" So-have-I created the-destroyer to-lay-waste."

God, who permitteth invasion and desolation, announceth restoration.

17. " Whatever weapon any-one-formeth against-thee,
 " It-shall-not prosper: even-whatever tongue
 " Shall-rise-up with-thee according-to-written-law, it-
 " thou-shalt-condemn :
 " This-is the-heritage-of the-servants-of Jehovah ;
 " Even-their-acquittal is-my-gift: saith Jehovah."

The word *acquittal* comprehends deliverance both personal and moral: righteousness seems to imply only moral acquittal, and deliverance, only personal. Acquittal is therefore generally preferred to *righteousness*, or to *deliverance*, as the translation of one and the same word. See interpretation of xxxii. 16, 17., li. 5., and lviii. 2.

Ch. LV. Restoration is free as water to every one who will accept it; on account of the promise made to Abraham: but, in value it is compared with wine, milk, and the richest delicacies. The exhortation is to the captive returning home. See also ch. li. 1—3.

1. " Ho! every-one who-thirsteth,
 " Come-ye to-the-waters! even-every-one-who
 " Hath no silver,
 " Come-ye, buy-ye, even-eat-ye:
 " Even-come-ye, buy-ye; not-for silver:
 " Even-not-for price wine, even-milk.

2. "Wherefore-weigh-ye silver (for idols)
 "Not-for bread? even-your-substance
 "Not-for *that-which-is to-satisfy? Attend-ye:
 "Even-hearken-ye unto-me: even-eat-ye good-things:
 "Even-upon-the-richest-delicacies feast-ye yourselves.
3. "Incline-ye your-ear: even-come-ye unto-me:
 "Attend-ye: even-that-ye may-live:"

Restoration on account of the covenant with David.

- "Even-that-I-may-make with-you the-covenant-of
 "ancient-times;
 "Of-the-paternal-affections which-to-David fail-not."

David, often means David's family. See Abp. Newcome on Hos. iii. 5.

4. "Have-I-not a-witness to-the-peoples given-him?
 "A-leader, even-a-lawgiver to-the-nations?
 (Next, ¶ for ¶¶.)
5. "For-nations, which-thou-shalt-not know, thou-shalt-
 "call:
 "Even-nations, which-have-not known-thee, unto-
 "thee
 "Shall-run: for-the-sake-of Jehovah thy-God:
 "Even-for-the-holy-one-of Israel; because he-hath-
 "adorned-thee.
6. (See v. 1.) "Seek-ye Jehovah, while-he-may-be-found:
 "Call-ye-upon-him, while-he-is near.
7. "Let-forsake the-guilty his-way:
 "Even-the-man-of idolatry his-thoughts:
 "Even-let-him-return unto Jehovah, that-he-may-
 "have-compassion-on-him:
 "Even-unto our-God, (¶ for ¶) that-he-may-be-
 "abundant-in-forgiving-him.

* 1224.

8. "Surely are-not my-thoughts your-thoughts:
 "Neither-are your-ways my-ways.
 (See interp. of x. 26.)
9. "Surely, as-are-lifted-up the-heavens in-comparison-
 "of-the-earth;
 "So are-lifted-up my-ways in-comparison-of-your-
 "ways:
 "Even my-thoughts in-comparison-of-your-thoughts."

Bp. L.'s ם particle of comparison right: but not, it is apprehended, his and Abp. Secker's conjecture in ps. ciii. 11. where the sense rather requires the latter line as it is. In the former, ם should yield to the connective ׀, and each noun should have the ׀ emphatic: but, in the latter, the signification of the preposition being different, a different verb seems requisite.

10. "Surely, as descendeth the-rain,
 "Even-the-snow, from the-heavens;
 "Even-thither not returneth:
 "But watereth
 "The earth; even-maketh-it-generate;
 "Even-maketh-it-germinate: so-that-it-giveth seed
 "To-the-sower, even-bread to-the-eater:
11. "So shall-be the-promise,
 "Which goeth-forth from-my-mouth:
 "It-shall-not return unto-me fruitless;
 "But it-shall-effect
 "That which I-have-willed:
 "Even-shall-it-make-to-prosper that-for-which I-
 "have-sent-it.
12. "Surely with-joy ye-shall-go-forth: (from captivity.)
 "Even-with-peace ye-shall-be-led-onward: the-moun-
 "tains,

" Even-the-hills shall-burst-forth before-you into-
" song :

" Even-all the-trees-of the-field

" Shall-clap their-hands. 13. Instead-of the-thorny-
" bush

" Shall-grow-up the-fir-tree : even-instead-of the-
" bramble

" Shall-grow-up the-myrtle : even-each-shall-be

" Jehovah's ; for-a-remembrance, for-a-token,

" Which-for-a-long-time shall-not be-cut-away."

See lvi. 3. Instead of the idolatrous and unprofitable before captivity, the restored is an improving and useful servant of Jehovah.

Ch. LVI. To the Jews and Babylonians in Babylon, 1—7. Captivity, 8. To the Babylonian invaders, 9—12.

1. " Thus saith Jehovah :

" Preserve-ye written-law : even-practise-ye *purity:

" Surely near-is my-restoration, ready-to-come :

" Even mine-acquittal will-soon-be-revealed.

2. " Blessed-is the-mortal who-practiseth this :

" Even-the-son-of man who-firmly-holdeth it :

" Who-observeth the-sabbath, avoiding-its-profana-
" tion :

" Even-keepeth his-hand from-the-practice-of evil."

The metre rejects כל in the preceding v., and לאמר
and ידון in the following.

3. " Even-let-not say the-son-of the-stranger,

(the Babylonian,)

" Who-adhereth unto Jehovah :

* Purity from idolatry.

- “ He-will-altogether separate-me from-belonging-to
 “ his-people:
 “ Even-let-not say the-courtier (of Babylon):
 “ Am-not I a-tree without-leaves? See lv. 13.
 4. “ Surely saith Jehovah to-the-courtiers,
 “ Who shall-observe my-sabbaths:
 “ Even-who-shall-choose that-in-which I-have-de-
 “ lighted:
 “ Even-who-shall-firmly-attach-themselves to-me-in-
 “ covenant: 5. I-will-therefore-give to-them
 “ In-my-house, even-within-my-walls, a-place, even-
 “ a-remembrance,
 “ Better than-to-be-sons or-daughters:”

Better than to be native Jews and idolatrous.

- “ A-remembrance for-a-long-time I-will-give to-them:
 “ Even-that-which shall-not be-cut-away.”

In the public translation of the three preceding verses the word *eunuch* greatly misleads the general reader.

6. “ Even-the-sons-of the-stranger who-adhere
 “ Unto Jehovah, to-minister-unto-him;
 “ Even-to-love the name-of Jehovah;
 “ To-be to-him for-servants:
 “ Every-one who-observeth the-sabbath, avoiding-its-
 “ profanation;
 “ Even who-shall-firmly-attach-themselves to-me-in-
 “ covenant:
 7. “ Even-them-will-I-bring unto the-mountain-of my-
 “ holiness:
 “ Even-will-I-cause-them-to-rejoice in-the-house-of
 “ my-supplication:
 “ Their-burnt-offerings, even-their-sacrifices shall-be

- “Accepted upon mine-altar.
 “Surely my-house a-house-of prayer
 “Shall-be-called by-all the-peoples.
 8. “Thus saith Jehovah,
 “Who-assembled the-invaders-of Israel :
 (i. e. the Assyrians under Shalmeneser.)
 “I-will-beside assemble *against-him, in-addition-
 “to-those-which-have-been-assembled-against-
 “him.”
 9. “All-ye beasts-of the-field, come-ye!
 “Ye-will-soon-devour, all-ye beasts in-the-forest!
 10. “The-watchmen are-blind, all-of-them :
 “They-have-been ignorant, all-of-them :
 “As-dogs that-are-dumb, they-have-not been-able :
 “Dreamers, sluggards, loving to-slumber.”

The sense requires □ instead of ׀ of the Keri, also the particle of similitude to begin the third line, at the end of which the metre rejects a useless word. The watchmen seem the priests of Judah.

11. “Even-as-dogs, who-are-voracious in-appetite,
 “Have-not known fullness ;
 “So-the-teachers have-not known :
 “In-instructing all-of-them to-their-own-way have-
 “turned :
 “Each to-his-own-lucre, †so-that-no-one could-stop-
 “him.
 12. “Come-ye, let-me-receive wine : (Next □ for ׀.)

* Against Israel, or rather the adopters of Israel's idolatry : therefore against Judah, Nebuchadnezzar and his forces were to be assembled.

† ׀

"That-ye-may-be-filled with abundant-drink; even-

"that-may-be,

"As-this day the-morrow,

"Plenteous, overflowing exceedingly."

Ch. LVII. The two first verses seem a prophecy of the premature death of the good king Josiah, who in the first word is styled *the acquitted* from the sin of idolatry, against which his zeal was conspicuous. In vv. 3—11. the idolatries of Judah are repeated, as the cause of captivity. In vv. 12—14. restoration to the penitent is announced. From v. 15. to the end of ch. lviii. Jehovah speaks to the prophet. A transposition of י in v. 1. and נ to begin v. 2. are requisite.

1. "The-pure-worshipper will-perish : when-where-
"will-be

"Any-man who-will-revolve in his-mind?

"For-men who-experience-God's-paternal-affection
"are-taken-away;

"Whilst-no-one understandeth, during the-calamity,

"That the-pure-worshipper is-taken-away;

2. "That he-is-departed in-peace; (2 K. xxii. 20.)

"Even-is-at-rest upon his-bed; (r. י for י, and d. י.)

"Even-the-perfect-man who-walked in-his-upright-
"ness.

3. "But-ye, ye-sons-of the-delicate!

"Ye-seed-of the-adulterer, even-of-the-harlot!"

The second and third words, the last נ excepted, seem an interpolation. The change of the latter נ into י makes 'the sorceress,' the delicate, i. e. Judah, the harlot at the end of the verse, as Israel is the adulterer: figuratively, idolaters. The seed of the adul-

terer means, the adopters of Israel's idolatry or spiritual adultery. See Hosea, i. 2., iv. 12., but, *not* Bp. Horsley's erroneous interpretations of that prophet.

4. "Upon whom delight-ye-yourselves?
 "Upon whom widen-ye the-mouth?
 "Even lengthen-ye the-tongue?
 "Are-not ye the-offspring-of apostasy?
5. "A-seed-of falsehood, who-are-inflamed with-idols
 "Under every green tree;
 "Ye-sons-of those-who-sacrifice in-the-valleys,
 "Under the-clefts-of the-rocks?"

4. 'Upon whom?' upon the idolatry of Samaria; the calf of Bethaven? or, upon the idolatry of Babylon; Bel and Nebo? The idolatry of the sons of Judah is in this verse described in like luxurious language to that of the beginning of v. 10., which represents the idolatry of the harlot-mother.

In v. 5. a transposition is believed to have taken place, Bp. L. having not asserted, that human sacrifices were ever known in Israel or Judah, as Bp. Horsley on Hosea hath erroneously maintained.

Hosea, xiii. 2. may be interpreted thus:

- 'And-now they-have-repeated idolatry:
- 'Even-have-they-made to-themselves molten-images
 'of-their-silver:
- 'In-the-likeness-of-themselves idols, the-work-of artists.
- 'The-conclusion with-them-is, that-they say:
- 'The-sacrifices-are to-men: let-the-calves run.'

So Numb. xxv. 2. the sacrifices *of* their gods, i.e. *to* their gods. Begone, calves; stop no longer at Bethaven

or Dan for sacrifices: for we have Bel and Nebo, human figures.

6. Change to the 2d p. sing. from the 2d pl., as is peculiarly frequent in Hosea. Judah is herself addressed. See v. 3.

"Among-the-smooth-stones-of the-valley is-thy-por-
tion :

"These, these-are thy-lot:

"Indeed to-these hast-thou-poured-out

"Thy-libation; hast-thou-made-to-ascend the-offering.

"Shall-I-not for these-things be-wroth?"

In the last word *r.* 1 for 2, and let the negative precede it.

7. "Upon a-mountain high even-eminent (Bethaven.)

"Thou-hast-placed thy-bed: indeed thither

"Thou-hast-ascended to-offer sacrifice.

8. "Even-behind the-door, even-the-door-posts,

"Thou-hast-placed thy-memorial: (1) even-from-me
"hast-thou-departed:

"Even-hast-thou-made-to-ascend, even-hast-thou-en-
"larged thy-bed:

"Even-hast-thou-made-a-covenant between-thyself
"and-them:

"Thou-hast-loved their-bed: its-space thou-hast-
"viewed."

8. Bethol, or Bethaven, situate in Ephraim, near the border of Benjamin; in the lot of which latter tribe was Jerusalem. Thus the public place of Israelitish idolatry was, comparatively speaking, as convenient of access to the idolater of Judah, as if it had been behind the door, or door-posts, of the tem-

ple of Jerusalem. End of metre '4, *them*, the spiritual adulterers, Israel, v. 3.

9. Of the first word *r. n* last radical. The harlot Judah perfumed herself, and multiplied her precious ointments, for the service of the king of Babylon: that is, made herself acceptable to him by adopting the idols of his country.

“ Even-hast-thou-ministered to-the-king in-perfume:

“ Even-hast-thou-multiplied thy-precious-ointments:

“ even-hast-thou-sent

“ Thine-agents unto a-distant-country:

(unto Babylon for the models of Bel and Nebo; xlv. 1.)

“ Even-hast-thou-debased-thyself as-low-as Sheol.

10. “ In-the-variety-of thy-ways thou-hast-wearied-thyself:

“ But-thou-hast-not said; There-is-an-end.

“ The-support-of-life by-thy-labour thou-hast-found:

“ Therefore thou-hast-not been-grieved.”

‘Thy ways,’ thine idolatries. ‘There is an end.’ I will no more rally my strength. LXX. ‘The support of life.’ Judah, in the time of the good king Josiah, considered herself so much dependent on Babylon, that he undertook an opposition to its enemy the king of Egypt, and fell in battle. In these two vv. Judah appears represented as a royal harlot or adulteress to Babylon and to Israel; as reduced to the brink of the grave by variety and fatigue, but as yet rallying and persevering; as deriving her support from her lovers, and therefore suffering no uneasiness.

11. “ But-of whom hast-thou-been-solicitous?

"Even-of-whom hast-thou-been-afraid? Surely thou-

"wast-false;

"When-me thou-didst-not remember,

"Neither didst-revolve in thy-mind.

(Next לָמָּה and transpose.)

"For these-things can-I be-silent:

"Even-can-I-wink, so-that-methou-shouldst-not fear?"

Judah feared Babylon, having lost her confidence in God.

12. "Let-me announce thine-acquittal:

"Even-as-I-have-published thy-transactions, which-

"have-not profited-thee.

13. "When-thou-criest, can-deliver-thee *thy-troops-of-

"associates?

"Even-them all shall-a-blast bear-away;

"Even-take-off shall-the-current-of water:

"But-he-who-trusteth in-me shall-inherit the-land:

"Even-shall-he-possess the-mountain-of my-holiness."

God's judgements, says Dr. B. on Jer. xxii. 22., are compared with a burning blast. They may equally be compared with a current of water or tempest, bearing all before it. Both these comparisons may refer to what had previously happened; the destruction of the Assyrians under Sennacherib by a burning blast or thunder-storm; and the antecedent captivity of the Israelites by Shalmeneser and his forces, that swept like the current of the Euphrates. See ch. viii. 7., for this comparison with Sennacherib and his army.

* See Horsley on Hosea, p. 99.

14. "Then-shall-it-be-said; Cast-ye-up, cast-ye-up:
 "Make-ye-spacious a-road: remove-ye
 "Every-obstruction out-of-the-road-of the-people-of
 "Jehovah.
15. "Surely thus saith (next, מְרוֹם.)
 "He-who-an-high, even-an-exalted-place inhabiteth
 "For-evermore; even-holy-is his-name:
 "An-high, even-an-holy-place I-inhabit:
 "Also-with him-who-is-contrite, even-humble-of
 "spirit:
 "To-revive the-spirit-of the-humble;
 "Even-to-revive the-heart-of the-contrite."

'For evermore.' The word לְעֹלָם, see Mr. D., is a compound of two prepositions, each of which signifies *for* or *unto*: and in the Hebrew phrase fully written, which is usually translated, '*for ever and for ever*,' they each distinctly appear in the government of the same participle, repeated after the last of them, and denoting something that lies hidden; which has generally been understood to be, long time. The finite term of fifty years, and also eternity, have severally been considered as the meaning of the word. Not improbably the participle not repeated may denote a long, but finite time, as xlv. 17. and li. 6. 8.: but repeated, and especially with its prepositions distinctly prefixed; or repeatedly implied only in its united prepositions, as in this place, it may import eternity past and to come. The latter only, together with a long time past, it appears to denote, lxiv. 8. Finite time onward seems to be its signification, Amos i. 11. And thus the context may settle the various meanings of this, and of many other Hebrew

words. Repeatedly implied in the repetition of only its latter preposition with the Vau connective, it may signify only *to*, and not *from*, eternity; as xxvi. 4., and Ps. cxxxii. 13. 15. (Heb. 12. 14.) See interp. on xlv. 17.

The concise locution, of the preposition *ל* elliptically comprehending the word, which its context teaches it must govern and imply, is eminently exemplified in Ps. cxxxvi. 19, 20. ‘*To-Sihon king-of the-Amorites:—To-Og king-of Basan:*’ i. e. *To-him-who-smote-Sihon, &c.* v. 17. From this place the preposition appears to have been ignorantly introduced by a transcriber thrice into v. 11. of the preceding psalm.

The two last metres of the verse being a pair of synthetico-synonymous parallels, a guide to the meaning of the nouns, which are the middle term of each, is afforded. In the last metres also of the following v., the original words for *spirit* and for *breath* of human life seem equally synonymous. See also lxx. 14. and lxxvi. 2.

16. “Surely not for-a-long-time will-I-contend:
 “Even-not for-ever will-I-be-wroth:
 “Surely the-spirit from-before-me would-be-over-
 “whelmed:
 “Even-the-human-lives which-I have-made.
17. “On-account-of-idolatry, for-a-short-time, even-have-
 “I-been-wroth, even-have-I-smitten-him:
 “Even-have-I-hidden my-face from-him, so-that-
 “he-was-grieved:
 “Even-that-he-departed lamenting on-account-of-
 “his-ways.”

This v. is in the prophetic præter; and, as Mr. Dodson, in his last note on it, has observed, 'we cannot but be thankful for the assistance, which the 'LXX. so often afford:' but it may be added; that he who at all times implicitly follows them, will as often be misled. The contrite captive is denoted.

18. "His-ways I-have-made-him-to-see; even-that-I-
 "might-heal-him; even-that-I-might-guide-
 "him:
 "Even-that-I-might-restore consolations to-him, even-
 "to-his-mourners."

To all contrite, mourning captives. See v. 17. end.

19. "When-I am-to-cut-off, I-delay;
 "That-I-may-not-render recompense to-him-who-is-
 "far-from-me:
 "But-to-him-who-is-brought-near I-Jehovah say,
 "that-I-will-heal-him."

Repeat the last letter of the first word, prefer the Keri, and *v* instead of *o*; and an altered distribution of the letters in the first metre will afford the above interpretation, which is submitted as more correspondent to the context, than the usual reading and interpretation. Bp. Horsley, who, upon Hosea xiv. 2. is prolix also upon this verse, might have superseded his 'bullocks, our own lips,' and thus rendered Hosea:

- 'Return-thou, Israel, unto Jehovah
 'Thy-God: surely thou-hast-fallen by-thine-idolatry.
 'Take-ye with-you words:
 'Even-return-ye unto Jehovah:
 'Say-ye unto-him, all;
 'Pardon-thou idolatry: let-us-receive good:

‘So-shall-we-be-completely Ephraim, our-language-
‘name.’

We shall be rendered that very fruitful race of Ephraim, which the name in our language imports. Scarcely is the conjectural emendation of a letter necessary for the reading.

20. “But-the-guilty are-as-the-sea disturbed:

“Surely rest it-can not:

“Even-work^{up} its-waters filth and-mire.

21. “No prosperity affordeth-Jehovah to-the-guilty.”

The guilty, the impenitent idolaters; in an opposite meaning to the acquitted. Both forensic terms. In 21. read uniformly with xlviii. 22, which see: and translate the last word in both verses, ‘to-the-guilty.’

Ch. LVIII. 1.

“Proclaim-thou aloud: spare-thou not:

“As-a-trumpet cause-thou-to-be-lifted-up thy-voice:

“Even-declare-thou to-my-people their-revolt:

“Even-to-the-descendants-of Jacob their-idolatry.

2. “For,-me day after-day seek-they?

“Even-to-know my-ways delight-they?

“As-a-nation which practiseth integrity:

“Even-the-written-law-of its-God hath-not forsaken:

“Inquire-they-of-me concerning-the-written-laws-of
“acquittal?

“To-approach to-God delight-they?

‘Integrity,’ the same word as in lvi. 1. *purity*, i. e. from idolatry: in the public translation and Bp. L. *righteousness*. Often *acquittal*, i. e. from the guilt and punishment of idolatry: also frequently, *deliverance*.

So Ps. cxix. 7. 62. 106. 'the written laws of thy deliverance:' i. e. the written laws of thy religion, to which thou hast restored me (Hezekiah) from sickness. Public translation: 'thy righteous judgments.' See interpr. of xxxii. 16, 17., li. 5., and liv. 17.

3. " " Wherefore have-we-fasted, neither hast-thou-seen :
 " " Have-we-afflicted ourselves, neither hast-thou-regarded-us?"

Affix ׀, i. e. ourselves, or us.

" In-the-day-of your-fasting ye-enjoy pleasure :
 " Even-unto (N) your-idols ye-approach.

4. " Do-ye-not for-controversy, even-for-contention fast?"

That is, that ye may boast of it, as in v. 3. Next reject ׀, and insert ׀ from the end. After r. N 2. for y 3.

" Even-do-ye-not-smite with-the-fist the-head ?

(Next ׀.)

" Do-ye-not fast, as-ye-do-this-day,

" To-make-to-be-heard on-high your-voice?

5. " Is-such then the-fast which-I-choose? (Next N.)

" Even-a-fast, that-a-man should-afflict himself?

" Is-it, that-he-should-bow-down as-a-bulrush, his-
 " head?

" Even-sackcloth, even-ashes that-he-should-spread-
 " under-him ?

" Shall-this be-called a-fast ;

" Even-a-day acceptable to-Jehovah ?

6. " Is-not this the-fast which-I-choose?

" To-dissolve the-bands-of wickedness:

" To-loosen the-burthens-of oppression :

" Even-to-set at-liberty the-crushed-by-violence :

- “ Even-that-every yoke ye-should-break-asunder.
7. “ Is-it-not to-distribute to-the-hungry *thy-bread?
 “ Even-that-the-afflicted, who-are-dejected, thou-
 “ bring into-house?
 “ When thou-seest the-naked, that-thou-clothe-him:
 “ Even-that-from-thine-own-flesh thou-hide-thyself
 “ not.
8. “ Then shall-break-forth as-the-morning thy-light:
 “ Even-thy-soundness shall-speedily be-restored:
 “ Even-shall-march before-thee thine-acquitter:
 (Next 7.)
 “ Even-shall-the-glory-of Jehovah bring-up-thy-
 “ rear:
9. “ Then shalt-thou-call, when-Jehovah shall-answer:
 “ Thou-shalt-cry, when-he-shall-say, Here-am-I:
 “ If thou-remove from-the-midst-of-thee prostration;
 “ Exertion-of the-finger; even-supplication to-idols.”

Three forms of idolatrous worship: prostration of person; extension of fingers or hand, preparatory to speech; and last of all, address or supplication.

10. “ Even-if-thou-bring-forth to-the-hungry †the-sup-
 “ port-of-thy-life:
 “ So-that-the-desire-of him-who-is-afflicted thou-sa-
 “ tisfy:
 “ Then-shall-rise in-obscurity thy-light:
 “ Even-shall-be thy-darkness as-the-noon-day:
11. “ Even-shall-guide-thee Jehovah continually:
 “ Even-shall-satisfy in-the-severest-drought thy-de-
 “ sire:”

Next, מָנָן מְנַחֵם, and affix 7 to the verb.

* Change to the 2d p. s. † Same sense, מָנָן, lvii. 10.

- “ Even-from-him-that-is-too-strong for-thee shall-
 “ deliver-thee :
 “ So-that-thou-shalt-be as-a-garden well-watered ;
 “ Even as-a-spring-of waters,
 “ Whose streams will-not deceive.”

Next, נבנו לך.

12. “ Then-shall-be-built to-thee ruins-of old :
 “ The-foundations-of many generations thou-shalt-
 “ firmly-set-up :
 “ Even-shall-one-call thee ; ‘ The-builder-up-of the-
 “ ‘ broken-through :
 “ ‘ The-restorer-of paths to-be-frequented-by-inhabi-
 “ ‘ tants.’
13. “ If thou-refrain *from-doing
 “ Thy-pleasure on-the-day-of mine-holiness :
 “ Even-if-thou-call the-sabbath, a-delight :
 “ Even-the-day-consecrated-by Jehovah, a-serious-
 “ day :
 “ Even-if-thou-respect-it by-omitting-to-pursue
 “ thine-usual-courses ;
 “ By-declining thy-pleasure ; even-by-avoiding-con-
 “ versation on-the-subject :
14. “ Then-shalt-thou-delight-thyself † upon-me (‘), Je-
 “ hovah :
 “ Even-will-I-make-thee-to-‡ tread upon the-high-
 “ places-of the-earth :
 “ Even-will-I-feed-thee on-the-inheritance-of Jacob,
 “ thy-father :
 “ Surely the-mouth-of Jehovah hath-spoken.”

Ch. LIX. The prophet speaks. The LXX begin this ch. interrogatively: Is not powerful the hand,

* See Bp. L.'s note.

† Not upon idolatry or idols, lvii. 4.

‡ Amos iv. 13. Micah i. 3.

&c.? The particle usually translated, Behold! it hath been before observed, seems to have an interrogative sense. Its interrogation appears to be negative, implying assertion. On the contrary, the affirmative interrogation π implies denial. With the latter interrogation prefixed to the niph'al verb, and without the negative particle, which the metre rejects, ver. 1. appears to begin.

“ Is-contracted the-hand-of Jehovah, so-that-he-can-
“ not-restore?

“ Even-to-him (?) is-grown-dull his-ear, so-that-he-
“ cannot-hear?

2. “ But your-idolatrics have-been

“ The-separaters between-you, and your-God:

“ Even-your-sins have-hidden his-face from-you.

(Metre full.)

3. “ Surely your-hands are-polluted;

“ Even your-fingers with-idolatry:

“ Your-lips have-addressed the-idol:

“ Your-tongue is-wickedly employed.”

The word apparently interpolated in the fourth place, in this verse, is rejected for want of its parallel.

4. “ No-one invoketh the-acquitter:

“ Even-no-one *receiveth-written-law in-belief:

“ They-have-trusted in-vanity: they-have-addressed

“ idols:

“ They-have-conceived distress: they-have-brought,

“ forth idolatry.

* No one believeth the promise of God, that he will restore from captivity to the free use of the Mosaical law and Jewish religion.

5. "The-eggs-of the-basilisk they-hatch :
 "Even-the-webs-of the-spider they-weave :
 "He-who-eateth of-their-eggs dieth :
 "Even,-when-an-egg-is-crushed, breaketh-forth a-
 "viper,
6. "Their-webs shall-not be to-produce-a-garment :
 "Even-shall-they-not cover-themselves with-their-
 "works :
 "Their-works-are works-of idolatry ;
 "Even-the-deed-of violence is-in-their-hands.
7. "Their-feet to-evil run-swiftly ;
 "Even-hasten-they to-shed the-blood-of the-inno-
 "cent :"

Of the prophets, as Jeremiah, and Zechariah.

- "Their-devices-are devices-of idolatry ;
 "Destruction, even-calamity, are-in-their-paths :
8. "The-course-of prosperity they-have-not known :
 "Even-where-is written-law in-their-tracks ?
 "Their-paths they-have-made-crooked to-themselves :
 "Whoever goeth in-them
 "Knoweth not prosperity.
9. "Therefore far-distant-is written-law from-us :
 "Even-will-not reach-us acquittal :
 "We-look for-light ; when-is-there-not darkness ?
 "Instead-of-meridian-splendour, in-the-deepest-ob-
 "scurity we-walk.
10. "We-grope, as-the-blind, for-the-wall :
 "Even-as-they-who-have-not eyes, we-approach-it :
 "We-stumble at-mid-day, as-in-the-dusk ;
 "In-plentiful-places, as-among-dead-men."

In the latter line the metre requires the implied repetition of the preceding verb.

11. " We-groan, as-bears, all-of-us:
 " Even-as-doves a-moan we-continue:
 " We-look for-written-law; but-where-is-it?
 " For-the-restoration, which-is-far-distant from-us.
12. " Surely have-been-many our-revolts before-thee:
 " Even-our-sins have-severally accused-us: (next, 1)
 " For-our-revolts are-present-to-us: even-our-idola-
 " tries we-acknowledge.
13. " Revolt, even-falsehood against-Jehovah:
 " Even-have-we-turned from-following our-God:
 " We-have-spoken (12) injury, even-revolt we-have-
 " conceived: (1)
 " Even-have-we-meditated (1) from-the-heart words-
 " of idolatry.
14. " Therefore-is-turned-away backwards written-law:
 " Even-acquittal at-a-great-distance standeth:
 " Surely stumbleth in-the-wide-street truth:
 " Even-rectitude is-not-able to-enter:
15. " Even-is truth taken-clean-away:
 " So-that-he-who-shunneth evil is-continually-plun-
 " dered.
 " Then-saw Jehovah; even-was-it-displeasing in-his-
 " eyes;
 " When was-no written-law.
16. " Even-he-saw, when was-no man:
 " Even-he-wondered, when was-no-one who-inter-
 " posed:
 " * Then-effected-restoration to-us (2) his-arm:
 " Even-in-our-acquittal (2) it supported-him.
17. " Even-he-clothed-us (12) with-acquittal as-with-a-
 " breast-plate:
 " Even-a-helmet was-restoration upon-our-heads (2):
 " Even-he-clothed-us (12) with-the-garments-of ven-
 " geance:

* Ch. lxiii. 1.

- “ Even-he-covered-us (12) with-zeal, as-with-a-mantle.
 18. “ The-dispenser-of recompenses (d.) will-requite
 “ Wrath to-his-adversaries, a-recompense: (d.)
 “ To-the-distant-provinces a-recompense he-will-re-
 “ quite.
 19. “ Then-will-revere they-from-the-west his name (1):
 “ Even-from-the-rising-of the-sun his glory:
 “ When he-shall-come as-a-river straitened:
 “ Which-a-strong wind driveth along.
 20. “ Then-will-come to-Sion the-*vindicator:
 “ Even-to-those-who-turn-from revolt in-Jacob:
 21. “ Then-as-for-me, this-is my-covenant with-them:
 “ My-spirit, which-is upon-thee;
 “ Even-my-words, which I-have-put into-thy-mouth;
 “ Shall-not depart from-thee; (d. D.)
 “ Nor-from-thy-seed; nor-from-the-seed-of thy-seed;
 “ From-this-time-forth, even-for a-long-time-to-
 “ come.”

Ch. LX. Sion, mentioned lix. 20. is addressed by the prophet. Return from captivity, the subject.

1. “ Arise-thou, be-thou-enlightened; for-is-come (pr. 7.)
 “ thy-light;
 “ Even-the-glory-of Jehovah upon-thee is-risen.
2. “ Surely the-darkness shall-cover the-earth: (m. full.)
 “ Even a-thick-vapour the-nations:
 “ But-upon-thee shall-rise Jehovah:
 “ Even-his-glory upon-thee shall-be-seen.
3. “ Even-shall-walk nations to-thy-light:
 “ Even-kings to-the-splendour-of the-rising-that-is-
 “ upon-thee.
4. “ Lift-thou-up round-about thine-eyes; even-see-thou:

* See lx. 16.

- “All-of-them are-gathered-together: they-are-come
 “to-thee:
- “Thy-sons from-afar come:
- “Even-thy-daughters upon the-side are-firmly-fixed.
5. “Their-shall-they-fear in-spirit:
- “Even-shall-be-ruffled, even-shall-be-*dilated thy-
 “heart:
- “When-(?) shall-be-poured-in upon-thee the-riches-
 “of the-sea:
- “When-the-wealth-of the-nations shall-come unto-
 “thee.
6. “Droves-of camels shall-cover-thee:
- “The-dromedaries-of Midian, even-of-the-desert:
- “All-of them from-Saba shall-come:
- “Gold, even-frankincense shall-they-bear:
- “Even-the-praises-of Jehovah shall-they-joyfully-pro-
 “claim to-thee.*
7. “The-flocks-of Kedar shall-be-gathered unto-thee:
- “The-rams-of Nebaioth shall-minister-unto-thee:
- “They-shall-ascend with acceptance upon-mine-altar:
- “Even-the-house-of my-ornament I-will-decorate.
8. “Who-are †these, as-a-cloud, who-fly?
- “Even-as-doves unto their-dove-cotes?
9. “Surely me the-distant-provinces shall-await:
- “Even-the-ships-of Tarshish, as-at-the-first:
- “To-bring thy-sons from-afar:
- “Their-silver, even-their-gold with-them:
- “To-the-name-of Jehovah thy-God;
- “Even-to-the-holy-one-of Israel; because he-hath-
 “decorated-thee.
10. †“Then-shall-build the-sons-of the-stranger thy-
 “walls:

* The learned reader is requested to be apprised of a conjectural reading by an asterisk in the line.

† Returning captives.

‡ xlix. 17.

- " Even-their-kings shall-minister-unto-thee : surely
 " in-mine-anger
 " Have-I-smitten-thee ; but-in-my-favour I-have-af-
 " fectionately-loved-thee.
11. " Then-shall-be-open thy-gates continually :
 " By-day, even-by-night they-shall-not be-shut :
 " That-may-be-brought-in unto-thee the-wealth-of
 " the-nations :
 " Even their-kings in-solemn-procession.
12. " Surely the-nation, even-the-kingdom,
 " Which will-not serve-thee, shall-perish :
 " Even-the-nations shall-be-utterly desolated.
13. " The-glory-of Lebanon unto-thee shall-come :
 " The-fir-tree, the-pine, even-the-box together :
 " To-decorate the-place-of my-sanctuary :
 " Even-the-place-of my-feet will-I-make-glorious.
14. " Then-shall-come unto-thee bending
 " The-sons-of thine-oppressors : even-shall-they-bow-
 " themselves-down
 " To-the-soles-of thy-feet every-one-of thy-despisers.
 " Even-shall-they-call thee the-city-of Jehovah ;
 " The-Sion-of the-holy-one-of Israel.
15. " Instead-of thy-being forsaken,
 " Even-hated, so-that-no-one passeth-through ;
 " Even-will-I-make-thee the-excellency-of ancient-
 " time ;
 " An-object-of-joy for-many generations.
16. " Even-thou-shalt-suck the-milk-of nations :
 " Even-the-devastated-countries-of kings thou-shalt
 " suck :
 " Even-thou-shalt-know that I Jehovah

* Or, affording joy. See viii. 6., xxxii. 14., lxii. 5., lrv. 18., and lxvi. 10. Bp. L. a subject of joy : but, a subject rejoices.

- “ Am-thy-restorer, even-thy-* vindicator, the-mighty-
 “ one-of Jacob.
17. “ Instead-of brass, I-will-bring gold :
 “ Even-instead-of iron, I-will-bring silver :
 “ Even-instead-of wood, brass :
 “ Even-instead-of stones, iron.
 “ Even-I-will-appoint prosperity to-visit-thee ;
 “ Even acquittal to-approach-unto-thee.
18. “ Shall-not make-desolation (d.) violence in-thy-land :
 “ Destruction, even-calamity in-thy-borders :
 “ But-thou-shalt-call thy-walls, restoration ;
 “ Even thy-gates, praise.
19. “ Shall-not be to-thee any-more
 “ The-sun for-a-light by-day :
 “ Neither-by-night shall-the-moon (d.) give-light: (d.)
 “ For-shall-be Jehovah a-light for-a-long-time ;
 “ Even thy-God thine-embellishment.”

The sun and the moon were no longer to be regarded as luminaries by day and by night, in comparison with the light of Jehovah in the magnificence of the new temple, and in the restoration of religion.

20. “ Shall-not go-down any-more thy-sun :
 “ Even-thy-moon shall-not wane :”

Figuratively denoting, that the restored light of religion was long to continue to the Jews.

- “ Surely Jehovah shall-be
 “ To-thee a-light for-a-long-time :

* Abp. Newcome, Pref. to M. Prophets, Rule vi. excepts to this word : but, *Redeemer* is equally Latin, and rather applies to things ; whilst, *Vindicator*, which imports, *claimer* or *owner*, is applicable to persons, such as the returning captives signified in this place.

4. " For-they-shall-build upon-the-ruins-of old-times :
 " The-original desolations they-shall-raise-up :
 " Even-shall-they-restore the-cities ruined ;
 " The-desolations-of many ages.
5. " Then-shall-stand-up strangers ; even-they-shall-feed
 " your-flocks :
 " Even-shall-the-sons-of the-alien be-your-husband-
 " men, even-your-vine-dressers.
6. " Even-yourselves priests-of Jehovah
 " Shall-be-called : ministers-of our-God,
 " Ye shall-be-styled ; the-riches-of the-nations
 " Ye-shall-eat : even-in-their-glory ye-shall-alter-
 " your-condition.
7. " Instead-of your-shame, (trs.) even-disgrace,
 " A-second-time†, ye-shall-rejoice in-their-portion :
 " For in-their-land a-second-time ye-shall-inherit ;
 " Even-the-gladness-of ancient-times shall-be-to-you.
8. " Even-I-am Jehovah, who-love written-law ;
 " Who-hate rapine, even-iniquity : (1 for 2.)
 " Therefore-will-I-place their-labour (v. 4.) in-a-
 " state-of-certainty :
 " Even-the-covenant-of former-times will-I-renew to-
 " them.
9. " Then-shall-be-illustrious among-the-nations their-
 " seed :
 " Even-their-offspring in-the-midst-of the-peoples :
 " All, who-see-them, shall-acknowledge-them ;
 " That-they-are a-seed which-Jehovah hath-blessed.
 (1 for 2.)
10. " I-will-greatly rejoice in-Jehovah :
 " My-soul shall-exult in-my-God :
 " Surely he-hath-clothed-me in-the-garments-of re-
 " storation :

* Mr. Parkhurst.

† See Bp. L. on this v.

“ With-the-mantle-of acquittal he-hath-covered-me :
 “ As-a-bridegroom dresseth-himself in-ornaments ;
 “ Even-as-a-bride decorateth-herself with-her-costly-
 “ jewels.

11. “ Surely as-the-land pusheth-forth its-tender-shoots :
 “ Even-as-a-garden maketh-to-germinate its-seed :
 “ So will-Jehovah cause-to-spring-forth acquittal ;
 “ Even-the-song-of-praise, in-the-presence-of all the-
 “ nations.”

Ch. LXII. Subject and speaker continued.

1. “ For-the-sake-of Sion I-will-not be-silent :
 “ Even-for-the-sake-of Jerusalem I-will-not rest :
 “ Until her-acquittal break-forth as-a-strong-light :
 “ Even-her-restoration as-a-torch that-blazeth.
2. “ Then-shall-the-nations see thine-acquittal ;
 “ Even-all kings thy-glory :
 “ Then-shalt-thou be-called by-a-new name ;
 “ Which the-mouth-of Jehovah shall-fix.
3. “ Even-thou-shalt-be (d.) an-ornament in-the-hand-
 “ of Jehovah :
 “ Even-a-royal diadem in-the-hand-of thy-God :
4. “ It-shall-not be-said unto-thee, (d.) Thou-forsaken !
 “ Even-to-thy-land it-shall-not be-said, (d.) Thou-
 “ desolate !
 “ Surely thou shalt-be-called, My-delight ! (d.)
 “ Even thy-land, The-wedded-matron.
 “ Surely hath-delighted Jehovah in-thee ;
 “ Therefore shall-thy-land be-married.
5. “ Surely as-weddeth a-young-man a-virgin ;
 “ So shall-take-possession-of-thee thy-builders :”

See lxi. 4. and Dr. Stock.

“ Even-as-affordeth-joy a-bridegroom unto a-bride ;

- “ Will-cause-joy unto-thee thy-God.
6. “ Upon thy-walls, Jerusalem!
 “ I-have-set watchmen all the-day:
 “ Even-all the-night . (trs.) they-shall-not keep-silence.
7. “ Ye-who-continually proclaim-the-name of Jehovah!
 “ Let-not-be silence among-yourselves;
 “ Neither give-ye silence to-him;
 “ Until he-establish, even-until he-render,
 “ Jerusalem a-praise in-the-earth.
8. “ Hath-sworn Jehovah by-his-right-hand, even-by-his-arm: (d.)
 “ Surely-not will-I-give thy corn
 “ Any-more for-food to-thine-enemies:
 “ Even-surely-not shall-drink the-sons-of the-stranger
 “ Thy-ripe-grape, for-which thou-hast-laboured.
9. “ Surely they-who-reap-the-harvest shall-eat-it;
 “ Even-they-shall-praise the Jehovah:
 “ Even-they-who-gather-the-vintage shall-drink-it
 “ in-the-courts-of my-sanctuary.
10. “ Pass-ye, pass-ye through-the-gates:
 “ Prepare-ye the-way-of the-people! Cast-ye-up;
 “ Cast-ye-up the-causey! clear-ye-it from-stones:”

This last word appears a gloss, it being omitted
 ch. v. 2.

- “ Lift-ye-up-on-high a-standard to the-nations:
11. “ Hath-not Jehovah proclaimed
 “ Unto the-ends-of the-earth?
 “ Say-ye to-the-daughter-of Sion:
 “ Hath-not thy-restorer come?
 “ Hath-not his-reward been-with-him?
 “ Even-hath-not his-work been-made-ready-for-him?
12. “ Even-they shall-be-called a-people

" Which-is-holy; the,*vindicated-of Jehovah!

" Even-thou shalt-be-called, Of-great-resort;

" A-city not neglected."

Ch. LXIII. Subject and speaker continued: but, Jehovah, in the two last metres of v. 1. replies to the preceding interrogatory of the prophet; and in vv. 3—6. to the interrogatory in v. 2. Mr. Dodson right. With the former part of verse 1. compare ch. xxxiv. 6., and Amos i. 12, and with the latter part, and with v. 5. compare ch. lix. 16.

1. " Who-is this coming from-Edom?
 " With-dyed garments from-Bosrah?
 " This who-is-magnificent in-his-apparel;
 " Conquering by-the-greatness-of his-strength?
 " I,who-am the-announcer-of acquittal;
 " Even-who-am solicitous to-procure-restoration.
2. " Wherefore red-is thine-apparel? (Lam. i. 15. end.)
 " Even-thy-garments as-of-one-that-treadeth the-wine,
 " vat?
3. " The-vat I-have-trodden alone:
 " Even-from-among-the-peoples where-was a-man
 " with-me?
 " Even-trode-I-them in-mine-anger: even-trampled-I,
 " them in-mine-indignation:
 " Even-was-sprinkled their-blood upon my-garments;
 " Even-all mine-apparel have-I-stained.
4. " Surely the-day-of vengeance was-in-mine-heart:
 " Even-the-year-of my-†vindicated was-come.
5. " Then-looked-I; even-where-was a-helper?
 " Even-found-I-myself-alone; for-where-was a-sup-
 " porter?

* See lx. 16.

† See lx. 16., and lxii. 12.

"Then, procured restoration to myself mine arm :

"Even mine indignation itself sustained me.

6. "Then, trode I the peoples in mine anger : even I,
"crushed them

"In mine indignation : even I, spilled upon the
"ground their blood."

The supposed dialogue between Jehovah and the prophet thus closes, and the prophet again speaks in his own person.

7. "The paternal affections of Jehovah I will record ;
"The praises of Jehovah according to all (d. ^{ly})
"Which Jehovah hath bestowed upon us ;
"Even the greatness of his goodness towards the re-
"presentatives of Israel ;

"Which he hath bestowed upon them according to
"his tenderesses ;

"Even according to the greatness of his paternal af-
"fections.

8. "For he said ; ' Surely my people are they ;

" ' Children who will not be false :'

"So he became to them a restorer.

9. "In all their distresses he was distressed :

"Even the angel of his presence restored them :

"In consequence of his love, even of his compassion,
"he was their *vindicator :

"Therefore he took them up, even he bare them, as
"in the days of old.

10. "Although they rebelled, even grieved they

"The spirit of his holiness :

"And therefore he was turned against them to be an
"enemy ;

* See lx. 16., lxii. 12., and ver. 4.

- “ He was-engaged-to-fight against-them :
11. “ Yet-he-called-to-mind the-days-of old ;
 “ * Moses, his-people, how he-brought-them-up ;
 “ From-the-sea, the shepherd his-flock :
 “ How he-placed within-him,
 “ The spirit-of his-holiness :
 12. “ When-he-made-to-proceed on-the-right-hand-of
 “ Moses his-arm :
 “ In-his-glory cleaving the-waters from-before-them :
 “ To-make to-himself a-name for-a-long-continuance :
 13. “ When-he-made-them-to-proceed through-the-deeps,
 “ as-a-horse ;
 “ Even-(וְ)-through-the-desert, that-they-should-not
 “ stumble.

From this place to the end of lxiv. the prophet in behalf of his countrymen addresses Jehovah.

14. “ As-cattle into-the-valley descend ; (next, וְ: end וְ.)
 “ From-a-great wind that-they-may-repose :
 “ So leddest-thou thy-people ;
 “ To-make to-thyself a-name illustrious.
15. “ Look-thou-down from-heaven ; even-see-thou
 “ From-the-dwelling-of thine-holiness, even-of-thy-
 “ beauty :
 “ Where-is thy-zeal, even-thy-mighty-power ?
 “ The-tumult-of thy-bowels, even-thy-tendernesses ?
 “ Are-these (וְלִנְיָ) restrained, although-(וְ)-thou-
 “ art our-father ?
16. “ Surely Abraham knoweth-us not :

* English construction :

How Moses brought-up his-people ;
 The shepherd his-flock from-the-sea ;
 That is, from Egypt.

“ Even-Israel doth-not acknowledge-us : (next, 7)

“ But-thou, Jehovah, art-our-father ; * claim-thou-us :
 (†next, 7.)

“ Surely for-a-long-time on-us-hath-been thy-name.

17. “ Wherefore shouldst-thou-suffer-us-to-err, Jehovah,
 “ from-thy-ways :

“ Shouldst-thou-permit-to-be-hardened our-hearts
 “ from-the-fear-of-thee ?

“ Return-thou, for-the-sake-of thy-servants ;

“ For-the-sake-of the-tribes-of thine-inheritance.

18. “ Soon may-the-people take-possession-of thy-sanctuary,
 “ tuary,

“ On-which-our-enemies have-trampled : for,-consecrated-to-thee are-we :

19. “ From-ancient-times thou-didst-not rule over-them :
 “ They were-not called by-thy-name.”

Heb. Hath-not been-called thy-name upon-them.

Ch. LXIV. Subject and speaker continued.

1. “ Hast-thou-not rent the-heavens ? hast-thou-not-descended ?

“ From-thy-presence have-not-the-mountains dissolved ;

“ As-by-the-kindling-of fire waters flow ?

2. “ Hast-thou-not-come (d.) to-make-known thy-name
 “ to-thine-enemies ?

“ From-thy-presence have-not-the-nations trembled ?

3. “ When-thou-didst wonderful-things, which-we-expected not,

“ Thou-descendedst, from-thy-presence the-mountains dissolved.

* Or, *vindicate*. See lx. 16., lxii. 12., and vv. 4. 9.

† LXX, and Mr. D.

4. "For-from-ancient-times (d. d.) men-have-not heard,
 "Even-eye hath-not seen a-God
 "Beside-thee, who-can-*act in-behalf-of-those-who-
 "are-engaged-in-waiting upon-him.
5. "Meet-thou him-who-rejoiceth, even-*act-thou :
 "Let-the-acquitted in-thy-ways make-mention-of-
 "thee :
 "Hast-not thou been-angry, when-we-were-idolaters ?
 "Even from-ancient-times, when-we-were-guilty ?
6. "For-we-are as-one-polluted all-of-us ;
 "Even-as-a-garment-of †ornaments are-all our-deli-
 "verances :
 "Even-are-we-withered-away as-a-leaf all-of-us ;
 "So-that-our-idolatry, as-a-wind, hath-borne-us-
 "away."

The frequent deliverances, experienced by the ancient people of God, are compared with ornamental dress or best clothes, which temporarily cover internal pollution, and are shifted.

7. "For-where-is one-who-invoketh thy-name ?
 "Who-stirreth-up-himself to-lay-fast-hold-upon-thee ?
 "Surely thou-hast-hidden thy-face from-us :
 "Even-hast-thou-consumed-us by-the-power-of our-
 "idolatries.
8. "But-now, Jehovah, our-father art-thou :
 "We-are the-clay, even-thou-art the-former-of-us :
 "Even-the-work-of thine-hand are-we-all.
9. "Be-not thou-angry (d.) most exceedingly :
 "Neither ‡for-ever remember-thou our-idolatries. (12)

* Do wonderful things, as in v. 3.

† Mr. Parkhurst.

‡ See xxvi. 4., and lvii. 15.

"Look-thou-upon-us, * we-beseech-thee; thy-people
"are-we-all.

10. "The-cities-of thine-holiness have-been a-wilderness:

"Sion a-wilderness hath-been:

"Jersusalem hath-been desolated.

11. "The-house-of our-sanctuary, even-of-our-beauty,

"In-which-praised-thee our-fathers,

"Hath-been to-be-burned by-fire:

"Even-every-one-of the-objects-of-our-desire hath-
"been a-devastation.

12. "Wilt-thou-on-account-of these-things contain-thy-

"self, Jehovah?

"Wilt-thou-continue-silent, even-wilt-thou-afflict-us

"most exceedingly?"

Ch. LXV. The prophet, in the person of Jehovah, replying to the preceding address, is the speaker to the end of these two last chapters. The subjects are restoration to those who have forsaken idolatry, but destruction to the idolaters.

1. "Am-I-sought in-behalf-of-those-who-have-not made-
"inquiry?

"Am-I-at-hand in-behalf-of-those-who-have-not
"sought-me?

"Do-I-say; Am-not-I, am-not-I God, (next, ^h only.)

"In-behalf-of-a-nation which-invoketh not my-name?

2. "I-have-stretched-out my-hands all the-day

"Unto a-people which-revolteth,

"Unto-those-who-walk in-a-way which-is-not good,

"† Who-walk after their-own-devices:

3. "The-people who-provoke me

"To my-face continually;

* Conjectural reading.

† See Amos v. 3. quoted at the end of the Introduction.

“ Who-sacrifice in-gardens, even-who-† offer-by-fire
 “ upon-the-tiles.

(Upon the flat roofs of their houses to idols. Bp. L. and Mr. P.)

4. “ Who-lodge in-sepulchres, even-in-burial-grounds
 “ pass-they-the-night :
 “ Who-eat the-flesh-of swine ;
 “ Even-the-broth-of abominable-meats is-in-their-
 “ vessels :
5. “ Who-say, Approach-thou unto-thyself,
 “ Not unto-me-come-thou-near (2 for 2) : surely I-
 “ am-holier-than-thou.
 “ On-(2 trs.)-account-of-these-things hath-smoked
 “ mine-anger :
 “ A-fire hath-burned all the-day.
6. “ Is-it-not recorded-in-writing before-me ?
 “ I-will-not continue-silent: surely (d.) have-I-requted;
 “ Even-have-I-requted into their-bosom
 “ Their-idolatries, even-the-idolatries-of their-fathers
 “ together :
7. “ Who have-offered-by-fire upon the-mountains ;
 “ Even-upon the-hills have-dishonoured-me :
 “ Even-have-I-requted * their-actions (d.) into their-
 “ bosom,
8. “ Thus saith Jehovah :
 “ As-when one-findeth the-ripe-grape in-a-cluster,
 “ Even-saith ; ‘ Destroy-thou-it not :
 “ ‘ Surely a-blessing is-in-it :’
 “ So will-I-do for-the-sake-of my-servants,
 “ That-I-may-not destroy the-whole.
9. “ Even-will-I-bring-forth from-Jacob a-seed :

† Mr. Parkhurst.

* Conjectural reading.

" Even-from-Judah an-inheriter-of my-mountain ; so-
 " that-they-shall-inherit-it :

" Even-my-chosen, my-servants ; (?) so-that-they-
 " shall-dwell there.

10. " Even-shall-be Sharon a-fold-for the-flock :

" Even-the-valley-of Achor a-resting-for the-herd :

" To-my-people who have-sought-me.

11. " But-ye, who-have-deserted Jehovah ;

" Who-have-forgotten the mountain-of my-holiness :

" Who-have-set-in-order for-*Gad a-table ;

" Even-who-have-filled for-† Meni a-libation :

12. " Even-will-I-number you to-the-sword :

" Even-all-of-you to-the-slaughter shall-ye-bow-down,
 " even-shall-ye-be-‡ cut-off :

" Because I-have-called, but-ye-have-not answered ;

" I-have-spoken, but-ye-have-not heard :

" But-ye-have-done that-which-is-evil in-mine-eyes ;

" Even-that,-in-which I-have-not delighted, ye-have-
 " chosen.

13. " Wherefore thus saith (d.) Jehovah :

" Shall-not my-servants eat :

" § But-shall-not ye be-famished ?

" Shall-not my-servants drink :

" But-shall-not ye be-thirsty ?

" Shall-not my-servants rejoice :

" But-shall-not ye be-confounded ?

14. " Shall-not my-servants sing-aloud

" For-gladness-of || heart : but-shall-not ye

* Gad, a troop of deities, the heavenly constellations.

† Meni, a number of gods, the starry host.

‡ Paronomasia with Gad, as the verb of the preceding line is in
 paronomasia with Meni. See Mr. D.

§ See Rule 3d, in Introduction, p. vii. bottom.

|| See lvii. 15, 16 ; and lvi. 2.

- “ Cry-aloud for-grief-of heart ?
 “ Even-for-distress-of † mind shall-not-ye-howl ?
15. “ Even-ye-shall-leave your-†name, after-having-done-
 “ with-it,
 “ To-my-chosen ; even-shall-slay-you Jehovah ;
 “ Even-his-servants shall-he-call by-‡ another name.
16. “ Whosoever shall-bless-himself in-the-land ;
 “ Shall-bless-himself by-the-God-of the-faithful-promise
 “ mise :
 “ Even-whosoever shall-swear in-the land,
 “ Shall-swear by-the-God-of the-faithful-promise :
 “ Surely are-forgotten the-former distresses :
 “ Even-surely are-they-hidden from-mine-eyes.
17. “ Surely am-not-I about-to-create
 “ ¶ New heavens, even-a-new earth ?
 “ So-that-shall-not be-remembered the-former ;
 “ Even-that-they-shall-not ascend upon the-mind.
18. “ But men-shall-exult, even-shall-rejoice
 “ For * that-which I am-about-to-create ; (d. 4.)
 “ Jerusalem a-rejoicing, even-its-people an-object-
 “ of-joy.
19. “ Even-will-I-exult in-Jerusalem : even-will-I-rejoice
 “ in-my-people :
 “ So-that-shall-not be-heard therein any-more
 “ The-voice-of weeping, even-the-voice-of a-distress-
 “ ful-cry.
20. “ Shall-not (d. 3.) die (trs.) the-infant at-an-year-old :
 “ But-the-aged-man (d. 2.) shall-complete his ap-
 “ pointed-days,
 “ For-(1)-the-youth shall-live an-hundred years ;
 “ Even-as-a-sinner (d. 3. and trs.) shall-no more be-
 “ accursed.

† See lvii. 15; 16; and lvi. 2.

‡ Jacob or Israel.

§ Judah. ¶ Restoration. See Bp. L. on xiii. 10. * Conj.

21. " Even-shall-they-build houses, even-shall-they-inhabit-them :
 " Even-shall-they-plant vineyards, even-shall-they-eat the-fruit-of-them.
22. " They-shall-not build, and-another inhabit :
 " They-shall-not plant, and-another eat.
 " Surely as-the-days-of a-tree shall-be-their-days (דָּוָם);
 " Even-the-works-of-their-hands shall-my-chosen wear-out.
23. " They-shall-not labour in-vain :
 " Neither shall-they-generate a-short-lived-race :
 " Surely a-seed-of the-blessed-of Jehovah
 " Are-they, even-their-offspring with-them.
24. " Even-shall-it-be, that-before they-call,
 " I will-answer: yet shall-they
 " Be-speaking, when-I shall-have-heard.
25. " The-^{*}wolf, even-the-lamb shall-feed together :
 " Even-the-lion, as-the-ox, shall-eat straw :
 " Even-the-serpent, dust shall-be-his-food :
 " They-shall-not hurt, neither shall-they-destroy,
 " In-all the-[†]mountain-of my-holiness.

Ch. LXVI.

1. " Thus saith Jehovah :
 " The-heavens are (רָוַח) my-throne ;
 " Even-is-the-earth the-stool-of my-feet :
 " Where-is this house,
 " Which ye-build for-me ?
 " Even-where-is this place-of my-rest ?
2. " For every-thing (d.) mine-hand hath-made :
 " Even-are all these mine. (Bp. L.)

* See xi. 9.

† Mountain of my holiness: *passim*, Sion, 'or Jerusalem. See the text thus glossed, lxi. 20.

- " Therefore-unto this will-I-look ;
 " Even-unto him-who-is-afflicted, even-smitten in-
 " * spirit, ~~and~~
 " Even-who-revereth my word.
3. " But-thou-who-art-sacrificing the-ox, the-† smitten
 " art-thou ?
 " Even-thou-who-art-offering the-lamb, art-thou-
 " cleans d in-heart ?
 " Even-thou-who-art-making to-ascend an-oblation,
 " blood hast-thou-spilt ?
 " Even-thou-who-art-burning incense, art-thou-a-
 " kneeler-down-to an-idol ?
 " As they-themselves have-chosen their-own-ways ;
 " Even-in-their-abominations they have-delighted ;
4. " So I will-choose their-calamities,
 " Even-the-objects-of-their-dread will-I-bring upon-
 " them :
 " Because I-have-called ; when-where-was one-who-
 " answered ?
 " I-have-spoken ; but-they-have-not heard :
 " Even-have-they-done that-which-is-evil in-mine-
 " eyes :
 " Even-that,-in-which I-have-not delighted, they-
 " have-chosen.
5. " Hear-ye the-word-of Jehovah,
 " Ye-who-revere his word :
 " Say-ye, your-brethren are-those-who-have-hated-
 " you, even-who-have-caused-you-to-be-thrust-
 " out :
 " That the-name-of Jehovah may-be-glorified :
 " Even-that-may-be-seen your-joy ; even-that-they
 " may-be-confounded.

* See lvii. 15, 16 ; and lxx. 14.

† See v. 2. This and the three following metres are given with much conjecture.

6. " A-voice-of tumult from-the-city ! (Jerusalem)
 " A-voice from-the-temple ! a-voice-of Jehovah,
 " Who-is-rendering recompense to-his-enemies !
7. " Before she-could-be-in-labour, hath-she-brought-
 " forth ?
 " Before could-come the-pang
 " Upon-her, even-hath-she-been-delivered-of a-male ?
8. " Who hath-heard such-a-thing ?
 " Who hath-seen the-like-of-these ?
 " Hath-a-country been-in-travail but-a-day (d.) ?
 " Hath a-nation brought-forth in-an-instant (d.) ?
 " Surely no-sooner-hath-been-in-labour, than hath-
 " brought-forth,
 " Sion her sons.
9. " Do-I bring-to-the-birth ? even-do-I-not cause-to-
 " bring-forth ?
 " Have-I, who-am the-bringer-forth, also-restrained ?
10. " Rejoice-ye with Jerusalem :
 " Even-exult-ye on-her-account, all-ye who-love-
 " her !
 " Celebrate-ye with-her a-*joyous-solemnity,
 " All ye-who-have-mourned over-her !
11. " That ye-may-suck, even-that-ye-may-be-satisfied
 " from-her-† devastated-land :
 " That (trs.) ye-may-draw-forth her-consolations :
 " Even-that-ye-may-delight-yourselves from-the-
 " stores-of her-splendour.
12. " Surely (d. 3.) am-I-not spreading
 " Over-her, as-the-great-giver, prosperity ?
 " Even-as-the-overflowing river the-wealth-of the-
 " nations ?

* See viii. 6 ; xxxii. 14 ; lxii. 5 ; and lrv. 18.

† See lx. 16.

- “ So-that-when-ye-have-sucked, upon the-side ye-
 “ shall-be-carried ;
 “ Even-upon the-knees ye-shall-be-dandled.
13. “ As-one whom his-mother consoleth ;
 “ So will-I console-you :
 “ Even-in-Jerusalem ye-shall-receive-consolation :
14. “ even-ye-shall-see :
 “ Even-shall-rejoice your-heart : even-your-bones
 “ As-the-green-herb shall-flourish : even-shall-be-
 “ acknowledged
 “ The-hand-of Jehovah with his-servants :
 “ Even-will-he-be-moved-with-indignation against his
 “ enemies.
15. “ Surely will-he-not (d.) come, as-a-fire ?
 “ Even, as-a-whirlwind, his-chariot ?
 “ To-render in-fury his-anger,
 “ Even-his-rebuke in-flames-of fire.
16. “ Surely with-fire Jehovah executeth-written-law :
 “ Even-with-his-sword upon all flesh :
 “ Even-shall-be-many the-slain-of Jehovah.
17. “ They-who-consecrate-† themselves, even-purify-
 “ themselves in-the-gardens ;
 “ Who have-united-themselves in-the-porch ;
 “ The-eaters-of the-flesh-of swine ;
 “ Even-of-the-abomination, even-of-the-mouse ; to-
 “ gether shall-they-be-swept-away.
18. “ For-I know ‡ their-actions, even-their-devices :
 “ Even-I come to-assemble
 “ The whole-of the-nations, even-the-tongues :
 “ Even-they-shall-come, even-they-shall-see the glory-
 “ of-me ;
19. “ Even-I-will-impart to-them a-sign :
 “ Even-I-will-send from-among-them escaped §-per-
 “ sons

† To idolatry.

‡ Bp. L.

§ From idolatry.

- " Unto the nations ; to Tarsish
 " Phil. and Lud ; Meshech, (d.)
 " Tubal, and Javan, the-coasts far-distant :
 " To-those-who have-not heard
 " The report-of-me ; even-who-have-not seen
 " The glory-of-me : even-they-shall-declare
 " The glory-of-me among-the-nations.
 20. " Even-they-shall-bring the brethren-of-you
 " From-all the-nations an-offering to-Jehovah,
 " Upon-horses, even-upon-mules, (trs.) even-in-litters,
 " even-in-waggon's,
 " Even-in-panniers, unto the-*mountain-of my-holi-
 " ness (d. 3.):
 " As bring the-sons-of Israel
 " The oblation (d. 2.) to-the-house-of Jehovah.
 21. " Even-also from-among-them I-will-take
 " For-priests, even-for-Levites, saith Jehovah.
 22. " Surely as the-new-heavens,
 " Even-the-new earth, which
 " I am-about-to-make, will-continue before-me ;
 " So shall-continue your-seed, even-your-name.
 23. " Even-shall-it-be, that-from-the-fullness-of a-new-
 " moon unto-its-succeeding-new-moon,
 " Even-from-the-fullness-of-a-sabbath unto-its-succeed-
 " ing-sabbath, shall-come
 " All flesh to-worship before-me.
 24. " Afterwards-they-shall-go-forth, even-they-shall-look
 " upon-the-carcasses-of
 " The-men who-have-rebelled against-me :
 " Surely their-worm shall-not die ;

* See lrv. 25.

" Even-their-fire shall-not be-quenched ;

" Even-shall-they-be a-*spectacle to-all flesh."

* א for נ. Mr. Dodson, whose proposed readings have very frequently been adopted ; notice of which may have been unintentionally omitted.

APPENDIX II.

READINGS AND INTERPRETATIONS

OF

JEREMIAH.

CH. I. v. 5. 'Before I-formed-thee in-the-womb, I-knew-thee.' In the original, the former verb is future relative, of which the latter is (in sense although not in situation) antecedent: as if it had been written; 'I first knew thee, and afterwards it followed, or was future, that I formed thee.' So the future relatives are explained by Schræder, in his Institutions, Sect. iii. R. 49.

6. and 9. הֲלוֹא. Interrogation of a negative, Is-it-not, or Am-not, or Was-not? &c. for strong assertion, *Certainly*: but, *Behold*, the usual translation, seems trite and unmeaning. See preceding Appendix, passim.

13. "A-pot made-to-boil I-see:—(See Dr. Blayney.)

15. "Surely am-I-not about-to-call &c.?"

"Even-before all the-cities-of Judah.

16. "Even-will-I-pronounce my-written-laws &c."

17. End.—"for-fear-that I-should-leave-thee-to-be-crush-
ed before-them.

18. "For-I certainly &c."

Ch. II.

2. —“ I-have-called-to-mind in-thy-befalf the-paternal-
“ affection
“ Experienced-by-thy-youth, the-love which-favour-
“ ed-thy-complete-age;”—
3. “ Set-apart was-Israel unto-Jehovah;
“ The-first-fruits-of his-increase: all who-devoured-
“ him
“ * Were-punished, even-calamity came upon-them.
4. “ Hear-ye the-word-of Jehovah,
“ † Thou-representative-of Jacob, even-all-ye
“ The-families-of the-representatives-of Israel!”
7. “ Then-‡ brought-I you unto a-land,
“ The-fruitful-field,”——
10. “ Surely pass-ye-over § to-the-coasts-of the-sea-worn;
“ Even-see-ye: even-|| to-the-swarthy send-ye;”——
14. “ Is-Israel a-slave? even-is-he a-son? (d. and tm.)
“ Wherefore is he exposed-to-spoil?”

15. See Dr. B. and prophetic præters, Is. v. 13.
and xliii. 14.

——“ even-his-cities

- “ Have-been-†overgrown, from-want-of-being-in-them
“ an-inhabitant.”
16. “ Also shall-the-sons-of Noph, (in Egypt)
“ Even-of Tahpanhes, bruise-* three upon-the
“ crown††-of-the-head.”
18. “ Even-now what business-hast-thou in-the-way-of
“ Egypt, to-drink the-waters-of the-Niger?”

* A future relative.

† Josiah.

‡ A future relative.

§ To the west.

|| To the east.

¶ See Mr. Parkhurst on this verb in vi.

** Jerusalem, see v. 2.

†† By killing king Josiah.

This literally, as Is. xxiii. 3. but possibly in both places the Nile is meant.

19. End. "Saith Jehovah God-of Hosts."

See Dr. Kennicott's rule, preceding Ap. on Is. ch. xii. v. 13.

22. End. "Impressed-is-the-scar-of thine-idolatry before-
"me."

25. — See Is. lvii. 10. "but-thou-hast-said, 'There-
" 'is-an-end: (trs.)

" 'Surely I-have-loved strangers:

" 'Even-after-them should-not I-go?'"

27. End. ————— "even-restore-thou-us."

28. — "If they-can-restore-thee"—

33. "What wilt-thou-direct thy-way

"To-seek? (what) hast-thou-loved to-prepare?

"* Also hast-thou calamities

"Taught thy ways?

34. "Also in-thy-outskirts have-been-found, they,

(כח)

"The-persons-of the-needy who-are-pure?

"Not in-holes-digged have-I-found-them:

"But by-the-side-of every oak.

35. — "Am-I-not about-to-execute-† written-law against-
"thee, &c.?"

36. "Why dost-thou-lose-thyself exceedingly

"In-changing thy ways?"—

Ch. III. To Jerusalem is the address continued to the end of v. 5, and from ch. ii. 2.

1. "Whilst-thou-sayest; 'If should-divorce a-man

* English construction: Also hast-thou taught calamities to attend thy ways? See Dr. B.

† See Sermon on Fast, 1808, p. 20., l. i.

" ' Hjs-wife, so-that-she-go from-him,
 " ' Even-become another man's;
 " ' Shall-he-return unto-her any-more?
 " ' Would-not be-greatly defiled
 " ' That land?' in-the-mean-time-thou-thyself
 " ' Hast-been-the-harlot-of many lovers :
 " ' Yet-return-thou unto-me, saith Jehovah."

The harlot means the idolatress. Many lovers, various idols. See verse 9. and ch. v. 7, 8. xiii. 27. Universally throughout the prophets, fornication and adultery are figurative terms for idolatry, notwithstanding all the assertions of Bp. Horsley in Hosea. See the 2d ed. Hosea's wife of fornications was no prostitute, but a modest daughter of the idolatrous Israelitish nation, and possibly neither herself nor her father ever had been idolatrous.

12. Israel is addressed by Jehovah to the end of v. 2. in ch. iv. excepting where the answer of Israel intervenes in v. 22. to the end of this ch.

—" Surely paternally-affectionate am-I :

Yod in an active sense. See Ps. cxvi. 5. and Sermon on Fast, 1808.

13. " Only acknowledge-thou thine-idolatry :"—

14. 15. Prophetic præters. See ii. 15.

Return of the whole twelve tribes from captivity.

—" Even-have-I-taken you one
 " From-a-city, even-two from-a-household ;
 " Even-have-I-brought you to-Sion.

15. "Even-have-I-given to-you pastors according-to-
"mine-own-heart :

"Even-have-they-fed you with-knowledge ; even-
"have-they-caused-you-to-understand."

16. Future relatives.

"Therefore-it-hath-been, that-when ye-became-nu-
"merous, even-were-fruitful

"In-the-land in-those days,

"They-said not any-more,

"The-ark-of the-covenant-of Jehovah ;

"Neither hath-it-ascended upon the-heart ;

"Neither have-they-remembered it ;

"Neither have-men-so-missed-it, (I only) that-it-
"should-be-made any-more."

22. "Return-ye, ye-sons who-have-revolted ; let-me-heal

"Your-apostasies. (Ans.) Certainly we-come unto-
"thee :

"Surely thou-art Jehovah our-God."

23. From the fourth place transpose to the same
place in v. 24.

"Doubtless idols-have-possessed the-hills,

"Even-the-mountains : doubtless in-Jehovah

"Our-God is-the-restoration-of Israel.

24. "But-that-which-shameth-us hath-consumed the-
"abundance-of

"The-labour-of our-fathers from-our-youth ;"&c.

25. The present tense, as in the public transla-
tion : and, the last word in the v. the metre rejects.

Ch. IV.

2. "But-thou-shalt-swear, Jehovah liveth, in-faithful-
"ness ;

~~"In-written-law, even-in-acquittal: so-that-shall-
 "bless-themselves in-him
 "Nations, even-in-him shall-they-glory."~~

According to thine oath thou shalt faithfully worship only Jehovah, in the practice of his written law, and in the integrity of thine acquittal from idolatry, and from captivity its punishment.

3. To Jerusalem is the address resumed from the end of v. 5, in ch. iii.

~~—"Plough-ye to-yourselves a-ploughing; (Mr. P.)
 "Even-sow-ye not among thorns."~~

This figurative call to repentance and amendment is still figuratively, but more clearly, expressed in the beginning of the following verse.

10. The prophet interposes a reply to the preceding address; intimating that amendment was to little purpose, if the threatened destruction was settled.

~~"Then-said-I, Alas! Jehovah!
 "Doubtless thou-hast-altogether deceived
 "This people, even-Jerusalem, saying,
 "Success be to-you; (vv. 3, 4.)
 "Even-shall-penetrate the-sword to the-quick."~~

But, this is answered by Jehovah in vv. 14. 18. See Dr. Blayney in his Appendix.

11. The wind, as also in v. 12. the full wind, is Nebuchadnezzar, the lion in v. 7.

~~—"Hath-gone the-way-of the-daughter-of my-people:"~~

The noun, after its verb, seems to have fallen from the text.

12. "A-full wind (d.) cometh at-my-bidding :
 " Now also I-myself
 " Will-pronounce written-laws against-them.
13. " Certainly as-clouds he-ascendeth ; even-as-a-whirl-
 " wind
 " Are-his-chariots ; swifter than-eagles are-his-
 " horses."

The following line, expressive of apprehension, is interposed by the prophet in behalf of his countrymen :

" Woe unto-us ! for, he-will-lay-us-waste."

Jehovah resumes the address, and continues it to the end of the 18th v.

14. " Wash-thou from-wickedness thine-heart,
 " Jerusalem, that thou-mayest-be-restored.
 " How long shall-harbour
 " Within-thee the-devices-of thine-idolatry ?
15. " Surely a-voice announceth from-Dan,
 " Even-publisheth punishment from-the-mountain-of
 " Ephraim."

/ Dan was the city Cæsarea Philippi, the N. boundary of Palæstine, where the 'evil from the north,' v. 6. would probably first be known. The tribe of Dan bordered southwards upon the kingdom of Judah, according to the map given by L. Bos in his edition of the Vatican copy of the LXX. See viii. 16.

In the latter metre of this verse, read y instead of s, and translate, punishment. See Dr. B. on Lamentations, pp. 330, 331.

Jerusalem had adopted the idolatry of Bethel and Dan.

16. "Make-ye-to-be-remembered among-the-nations

"these-things : publish-ye

"Against Jerusalem, that-watchers are-coming

"From-a-far country ; even-that-they-raise

"Against the-cities-of Judah their-voice."

19. — 21. The prophet speaks. 22. Jehovah. 23 to the end of v. 6. of ch. v. again the prophet ; but vv. 27, 28. in the person of Jehovah. Transpose the letters and read v. 19,

"My-people, my-people! are-afflicted our-walls ;

"My-heart is-disturbed within-me,

"My-heart, so-that-(*) I-cannot be-silent :

"Surely a-sound-of a-trumpet I-have-heard :

"* I have-heard the-alarm-of war."

27. The last metre interrogatively ; and in ch. v. 18.

"Surely thus saith Jehovah ;

"Desolate-shall-be the-whole land :

"Even-a-completion shall-I-not execute?"

Nebuchadnezzar's invasion of Judah, v. 29, and of Jerusalem, vv. 30, 31, are described by the prophet. As Judah is represented by Isaiah, lvii. 9, so Jerusalem is by Jeremiah in v. 30. portrayed as a royal harlot to the king of Babylon : the meaning of which is, that she had adopted the Babylonian idols.

30. — "In-vain thou-settest-forth-thy-beauty ; have-nau-

"seated thee

"Thy-paramours : thy life they seek."

31. The prophet describes the distress of Jerusalem by an exclamation from her own mouth :

* Read both Cetib and Keri.

"Woe now is unto me :

"Surely distressed am I because of murderers."

Ch. V. 1. The prophet proposes relief to Jerusalem by repentance, according to the faithful promise of Jehovah delivered in the former part of v. 14. of ch. iv. But see vii. 28.

—"If there be one who executeth written-law,

"Who seeketh to obtain the faithful promise, that-

"I would pardon her.

2. "Even although they say, *Liveth Jehovah,

"Not the less in presence of an idol swear they.

3. "Jehovah ! thine eyes have been (trs.) to the faith-

"ful promise :"

This line expresses the readiness of Jehovah to avert the calamities denounced.

"Hast not thou smitten them ;

"But they have not grieved ?"—

4. "Even I myself have said ;

"Doubtless the abject they are :—

"Foolish have they been ; because they have not
"known

"The way of Jehovah, the written-law of their God.

5. "Let me betake myself unto the great :

"Even let me speak unto them : (d.) they have-
"known

"The way of Jehovah, the written-law of their God :

"† Nevertheless they have in like manner broken

* The people of Jerusalem acknowledged Jehovah, as the people of Israel were ordered to do, ch. iv. 2 ; but, the oath of acknowledgement of Jehovah was made in presence of an idol, the false representative. See vii. 8, 9.

† Add †.

"The-yoke; they-have-burst the-bands."

6. The first and third verbs are prophetic præters. See Is. v. 13. xliii. 14. &c.

7. From this v. to the end of v. 23. of ch. vi. Jehovah seems to be uninterruptedly the speaker, or by the prophet dramatically described so to be. In ch. vi., vv. 4, 5, are poetically introduced the words of the Chaldees, expressive of their alacrity in executing the punishment of God upon his people of Judah and Jerusalem.

"How for-this can-I-pardon thee ?

"Thy-sons have-forsaken-me, even-have-they-sworn

"By-them that-are-not Gods: even-when-I-had-
"fully-fed them,

"Then-committed-they-adultery; even-to-the-house-
"of the-harlot betook-they-themselves-in-
"troops."

The defection to idolatry was in numbers proportionate to the goodness of God. See ch. iii. 1. for the meaning of this and the next verse.

8. "Horses armed drawn-forth have-they-been :

"Then-each to-the-wife-of his-companion neighed."

9. and 29, end, and ix. 9.

"Shall-not I avenge-myself?"

10. Jehovah commissions the Babylonians.

"Ascend-ye upon-her-walls, even-destroy-ye; but-a-
"completion

"Make-ye not."

Make not an end, until all is destroyed.

12. "They-have-lied against-Jehovah: even-have-they-
"said;

" 'He-will-not-continue the-same;'"——

13. " 'Even-the-prophets are a-wind:

" 'Even-the-right-of-saying they-had not,

" ' *Thus shall-be-done, as-they-said.'"

14 and 19. Jehovah speaks to the people in the plural, and also to the prophet in the singular number.

"Am-I-not about-to-make?"

The words, as fire, in the mouth of the prophet, to devour the people as wood.

15. "Am-I-not about-to-bring——?"

16. "Their-quiver-is as-an-open sepulchre:"——

Whence are drawn the darts of death.

18. Interrogatively, as ch. iv. 27.

22. —"Who have-appointed the-sand

"A-bound to-the-sea, an-ordinance-of ancient-time,

"So-that-it-(the sea)-cannot pass-it (the sand): even-

"although-it-toss-itself-about,

"Yet-can-it-not prevail: even-although-roar

"Its-waves, yet-can-it-not pass-it."

In the above verse the sand is throughout the accusative case, twice repeated in pronoun affixes; and the sea and its waves are the nominative cases to all the verbs, which succeed the mention of it.

23. "For-to-this people hath-been"——

25. "Your-idolatrics"——

* The people had said; The prophets have no right to say, Thus shall be done.

26. "Surely have-been-found amongst-my-people the
"idolatrous:"—
28. —"Also have-they-passed-along speaking evil:"—
"Even-according-to-written-law the-needy they-have-
"not judged."
31. "The prophets have-propheied by-an-idol."—

Ch. VI.

2. "The-habitation, even-the-delightful-one, have-I-
"doomed-to-destruction, in-Sion."
4. "They-have-ordained against-her war, 'Arise-ye;'"—

To the end of v. 5. is expressed the alacrity of the Chaldees to execute the commission given ch. v., v. 10.

6. "It-is the-city to-be-punished :
"Every-kind-of *strife is-in-the-midst-of-her.
7. "As-causeth-to-spring-forth a-fountain its-waters,
"So hath-been-made-to-issue-forth her-calamity :
"Violence, even-devastation, are-heard within-her;
"Before my-face continually
"Are-sickness and-smiting. 8. "Be-thou-reformed,
"Jerusalem !
"Lest I be-alienated from-thee :
"Lest I-make-thee a-desolation,
"A-land not inhabited."

Notwithstanding the graphical description of the siege and capture of Jerusalem by the Babylonians, foretold vv. 6, 7, it is in v. 8. invoked to avert the calamity by reformation. See iv. 14. vii. 29.

* The effect, not the cause, of the siege. See v. 7.

10. —“Hath-not my-word (d.) been among-them
 “A-reproach, that-they-could-not take-delight in-it?
11. “Therefore my-wrath,” (LXX.)—
13. “Surely from-the-least-of-them”——
 “Every-one hoardeth gain :
 “Surely-from-the-prophet”——
 “Every-one practiseth *idolatry.
14. “Even-have-they-skinned-over the-wound-of the-
 “daughter-of
 “My-people, treating-it-as-trivial, even-saying ;
 “‘It-is-well, it-is-well :’ when-it-was-far-from well,”
15. —“Indeed that-they-were-confused they-have-not ac-
 “knowledged :
 “Therefore shall-they-fall one-over-another :”
16. —“Where-is this good way ?
 “Even-walk-ye in-it ; even-find-ye restoration
 “To-yourselves.”——
19. —“Even-to-my-law ; but-they-have-rejected it.
20. “Why is-this to-me,
 “That-frankincense from-Saba should-be-brought ?
 “Even-the-excellent aromatic-reed from-a-far coun-
 “try ?”
- 24, 25, 26. The prophet speaks. 27.—30. Jehovah.
27. “In-proving have-I-appointed-thee over-my-people
 “a-restrainer-of-them :
 “Thou-shalt-know, even-thou-shalt-prove their way.
28. “All-of-them have-departed as-revolters ;
 “Having-betaken-themselves to-the-merchandize-of
 “brass, even-of-iron ;
 “All-of-them corrupters have-been.
29. “Burned-are the-bellows by-the-fire :
 “Consumed-is the-lead for-the-idol-of the-founder :

"The-founder, even-his-associates have-not been-
"withdrawn.

30. "Silver reprobated call-ye them :
"Surely hath-Jehovah reprobated them."

Ch. VII.

4. "Trust-ye not among-yourselves
"Upon *those-who-address the-idol, saying ;
"The-temple-of Jehovah, the-temple-of Jehovah,
"The-temple-of Jehovah are-these."

Trust not in your vain expectations of being protected in idolatry, by being able to say at each of the three †gates of the temple (v. 2.), 'The temple of Jehovah.' See v. 30. and 2 Kings, xxi. 4, 5. 7.

5. —"If ye-will-altogether practise written-law
"Between a-man and his-companion ;"
8. "Do-not ye trust among-yourselves
"Upon-those-who-address the-idol without profit?"
9. —"Even-swear ‡in-presence-of-an-idol,"—

* Ps. lxiii. 12.

† An idol was probably placed within each of the gates of the temple ; and designed, like the calves in Horeb, Bethel, and Dan, to represent Jehovah : but, the falsehood of the representation is every where described by the prophets in terms which express vanity, lying, and falsehood. See the Psalms, *passim*. A translator is forbidden, not so much by the Hebrew, as by custom and the LXX, from thus rendering Exodus xx. 7. 'Thou shalt not apply the name of Jehovah, thy God, to an idol,' &c.

‡ To swear in presence of an idol, seems, ch. v. 2, to signify, the acknowledgement of Jehovah, as the only true God, although represented by an idol. The tenth v. seems to authorise this translation ; between which and it a contradistinction is formed. The like acknowledgement of an idol in the place of Jehovah might also have been prohibited, Exod. xx. 16. 'Thou shalt not invoke an idol, as a witness, concerning thy neighbour.'

14, 15, begin with prophetic præters.

Shiloh was in the already desolated land of the ten tribes.

16. Jehovah to the prophet.

18. —“ To-make cakes for-the-subordinate-powers-of the-
“ heavens,”—

“ That they (trs.) may-vex-me.

19. “ Me-then do-they-vex ? do-they-not themselves,
“ That a-confusion-of their-faces-may-be ?”

22. End. ———“ any-word (trs.)

“ Upon-account-of burnt-offering even-sacrifice.”

24. —“ Even-tended-they backward, certainly-not for-
“ ward;

25. “ From-the-day that came-forth

“ Their-fathers (LXX.) from-the-land-of Egypt,

“ Unto this day. (LXX.)

“ Therefore-sent-I unto-them with-thee my-servants

“ The-prophets, daily rising-early, even-sending :

26. “ But-neither hearkened-they unto-me ;

“ Neither inclined-they their-ear :

“ Even-have-they-hardened their neck (*) more-than
“ their-fathers.”

28. “ Even-although-thou-shalt-say,” &c.

“ Forfeited-is the-faithful-promise,” iv. 14; vi. 8.

29. Jehovah to Jerusalem : public transl. right.

“ Surely hath-Jehovah rejected, even-hath-he-dis-
“ missed,

“ The generation-of his-service.” (LXX.)

The generation set apart to his service. Change
of similar letter : and no parallelism necessary.

* Septuagint and metre d.

2 F

31. "Even-have-they-erected altars-of † the-furnace,"—
 32. "Therefore are-not the-days coming?"—

Ch. VIII. 3. Prophetic præter.

- "Which I-have-made-them-to-be-driven into;"—
 5.—"Jerusalem-with-an-apostasy which-hath-prevailed?"
 6. ——— "in-running is-speedy,
 "As-a-horse ‡ bounding-along through-a-battle.
 7. —"But-my-people have-not acknowledged
 "The-written-law-of Jehovah."
 8.—"Surely hath-he-not-been into-an-idol converted
 "By-the-pen-of the-idolatry-of writers?"

The pen of idolatrous writers changed Jehovah into an idol, asserting, that under the image of the idol Jehovah was the object of their worship.

10. See vi. 13.

14. The prophet speaks. v. 15, beginning refers to the deceitful consolations, vi. 14. repeated v. 11.

"Expectation-hath-been for-prosperity; but-far-from
 "a-good-expectation:
 "For-a-time-of healing; but-is-it-not terror?"

16. From Dan. See iv. 15.

17. Jehovah. 18 to ix. 6. The prophet. 19. See Dr. Blayney.

22.—"Surely wherefore hath-not advanced
 "The-recovery-of the-daughter-of my-people?"

Ch. IX. 7. Jehovah. 10. The prophet. 11. Jehovah. 12 to x. 18. The prophet in the name of Jehovah.

† Mr. Parkhurst. Usually Topheth. See Is. xxx. 33; xxxi. 9.
 ‡ Mr. P.

- 2.—“ Surely all-of-them are-† adulterers ;
 “ An-assembly-of perfidious-persons.”
- 3.—“ Idolatry, even-not the-faithful-promise,
 “ Hath-prevailed in-the-land :”—
- 4.—“ Even-every companion will-attend-to merchan-
 “ dize.”
- 5.—“ They-have-habituated their-tongue to-address an-
 “ idol :
 “ They-have-practised perverseness, neither have-
 “ they-been-weary.
6. “ Thine-habitation-is in-the-midst-of deceit: through-
 “ deceit
 “ Have-they-refused to-know the Jehovah.”
8. “ An-arrow that-woundeth is-their-tongue :—
9. The same as V. 9. and 29.
10. “ Upon the-mountains will-I-lift-up
 “ Weeping, even-wailing : even-upon the-pastures-of
 “ The-plain lamentation: surely have-they-been-
 “ † overgrown,
 “ For-want-of any-one passing ;
 “ Neither have-they-heard the-voice-of cattle.
 “ Both-the-fowls-of the-heavens and-also the-beasts
 “ Have-flown-away, even-have-gone *all-together.”
- 12.—“ Wherefore hath-been-destroyed the-land ?
 “ Hath-it-been-overgrown as-a-plain, for-want-of a-
 “ passer-through ?
21. Transpose the first of v. 22.
 —“ it-hath-ordered to-be-cut-off
 “ The-children from-the-street, the-young-men from-
 “ the-broad-places.”
24. “ But in this let-boast-himself

† Idolaters ; as the parallel shows. † Mr. Parkhurst. * Conj,

“ He-who-boasteth-himself ; in-understanding, even-
 “ in-knowing me :

“ Surely I-am Jehovah, who-promote

“ † Paternal-affection, written-law, even-acquittal in-
 “ the-land :

“ Surely in-these have-I-delighted.”

Ch. X. 7.

“ Who will-not fear-thee, who-rulest

“ Over-the-nations ; when unto-thee he-shall-ap-
 “ proach ?

“ Surely among-all the-kings-of the-nations,

“ Even-in-all their-kingdoms no-one-is like-thee.”

9.—“ Even-gold from-Ophir, even-the-finest-gold ;”—

10. “ But-Jehovah the-god-of the-faithful-promise is-
 “ he ;

“ A-living God, even-a-king-of ancient-time :

“ When-he-is-angry the-earth trembleth ;

“ Neither can-endure the-nations his-indignation.”

The Chaldee v. 11. Dr. Blayney rightly esteems an interpolation.

The latter part of v. 13 is Ps. cxxxv. 7. believed to have been also written, not by David, but by Jeremiah. Of the prophets having been the authors of the book of Psalms, see the theory stated at large in Sermon on Fast, 1808.

14. “ Is-become-stupid every man by-want-of-knowledge:

“ Is-put-to-shame every plater by-the-graven-image;

“ Surely idols have-they-overlaid ;

“ Neither is-breath in-them.”

† See Sermon on Fast, 1808.

17. The prophet to the daughter of Sion.

"Collect-thou from-the-country thy-property :

" * Even-dwell-thou, daughter, in-a-fortress."

19—25. The daughter of Sion speaks.

19.—"Surely this-is an-affliction, which-I-have-suffered."

24. "Chastise-thou-me, Jehovah, at-least in-written-

"law,

"Not in-thine-anger; lest thou-reduce-me-very-

"small.

25. "Pour-out thy-wrath upon the-nations,

"Which have-not acknowledged-thee;

"Even-upon the-families which

"On-thy-name have-not called.

"Surely they-have-devoured Jacob :

"Even his-dwelling-place have-they-made-desolate."

This last verse, occurring also in Ps. lxxix. 6, 7, affords a presumption of Jeremiah having been the Asaph, who composed the psalm. See Fast Sermon, 1808.

Ch. XI. 1—17. The prophet in the name of Jehovah.

9. "Also-hath-spoken Jehovah unto-me;

" 'Is-discovered a-† league amongst-the-men-of

" 'Judah,

" 'Even amongst-the-inhabitants-of Jerusalem.

10. " 'They-have-retained unto the-idolatries-of

" 'Their-forefathers who refused

" 'To-hearken unto my-words.' "

13. —" 'Ye-have-set-up altars to-that-which-shameth;—

" 'Altars to-offer-by-fire unto-Baal.' "

* Conj.

† Isaiah viii. 12.

15. ——— “ ‘ Shall-vows, even-^{*} flesh,
 “ ‘ Pass as-an-holy-thing from-thee?
 “ ‘ When thine-evil-disposition-is, shalt-thou-then
 “ exult?
 16 “ ‘ An-olive-tree luxuriantly-growing, †exceedingly-
 “ ‘ beautiful in-form,’ ”—

18—20. The prophet concerning his townsmen of Anathoth.

18. “ Jehovah-also hath-apprised-me, that-I-might-
 “ know :
 “ Then didst-thou-show-to-me their-perverse-prac-
 “ tices.
 19. “ For-I-was as-a-lamb, ‡for-as-an-ox,
 “ Even-that-is-led to-slaughter; neither knew-I,
 “ That against-me they-had-laid plots; (saying,)
 “ Let-us-destroy the-§tree in-its-nutrimment;
 “ Even-let-us-cut-him-off from-the-land-of the-living:
 “ That-his-name may-not be-remembered any-more.
 20. “ But-Jehovah! judge-thou him-who-is-||acquitted;
 “ prove-thou
 “ The-reins, even-the-heart: ¶let-me-see thy-ven-
 “ geance
 “ Upon-them: surely unto-thee
 “ Have-I-laid-open my cause.”

* Hendiadys. Sacrificial flesh vowed.

† Read the word with its gemination of the two first radicals, as in Ps. xlv. 3.

‡ Mr. P. § The prophecy in the prophet.

|| Of idolatry.

¶ Prophetic imperative; as also the two last verbs of xii. 3. Ps. xxxv. 4—12. seem future relatives, spoken of past time; not imperatives. Ps. lxix. 23—29, are futures and imperatives, used prophetically, Ps. cix. 5. 18. appear, the former verses by Jeremiah's enemies at Anathoth; and from v. 15, by Jeremiah prophetically.

Ch. XII. 1—4. The prophet. 5, 6. Jehovah. 7—11. The prophet, concerning himself. 12—17. The prophet, concerning his country.

- “An-†acquitter art-thou, Jehovah!
 “Therefore let-me-plead before-thee:
 “Surely written-laws would-I-pronounce unto-thee.
 “Wherefore hath-the-way-of idolaters prospered?
 “Have-been-at-ease all revolvers in-revolt?”
3. “Even-hast-thou, Jehovah, known-me:
 “Thou-canst-discern-me, because-thou-hast-proved
 “mine-heart (d.):
 “Draw-thou-them-out as-sheep for-slaughter:
 “Even-destine-thou-them to-a-day-of carnage.
4. “How long shall-mourn the-land?
 “Even-shall-the-grass-of every field wither?
 “On-account-of-the-wickedness-of the-dwellers in-it
 “hath-been-swept-away
 “Every-beast, even-birds; because-they-(the dwell-
 “ers)-have-said;
 “He-will-not see our latter-end.
5. “If with men-on-foot thou-hast-run
 “Until-they-have-wearied-thee; then-how wilt-thou-
 “fret-thyself
 “With horses? Even-if-in-a-land-of prosperity
 “Thou hast-‡not confidence,
 “Then-how wilt-thou-do in-the-swelling-of Jordan?
6. “If also thy-brethren,
 “Even-the-representatives-of thy-father, also these
 “Have-been-unfaithful against-thee, also these
 “Have-hooted behind-thee loudly;
 “Rely-thou not upon-them,
 “That they-will-speak to-thy-face friendly.”

† So Ps. cxvi. 5; cxlv. 17, the active sense.

‡ Le Clerc.

7—12. The præters are prophetic ; as also are the imperatives in 9 and 13. In v. 7, as at ix. 2., the prophet seems to speak concerning himself. Dr. Blayney thought otherwise.

- “ I-have-abandoned mine †house :
 “ I-have-relinquished mine heritage :
 “ I-have-surrendered that-which-is beloved ;
 “ My-person, into-the-hands-of its-enemies.
 8. “ Hath-been to-me mine-heritage as-a-lion :
 “ In-the-forest she-hath-exerted against-me her-
 “ voice :
 “ For that have-I-hated-her.
 9. “ As-the-ravenous-bird Tseboa hath-mine-‡ heritage
 “ been-to-me :
 “ Ye-ravenous-birds ! round-about against-her come-
 “ ye !
 “ Assemble-ye, all ye-beasts-of the-field !
 “ Come-ye to-devour-her, ye-shepherds ! (vi. 3.)
 10. “ Many have-destroyed my-vineyard :
 “ They-have-trodden-under-foot my portion :
 “ They-have-reduced the portion-of
 “ My-desire into-a-wilderness-of desolation.
 11. “ They-have-made-it a-desolation : it-is-§destroyed
 “ on-|| mine-account :
 “ Thoroughly desolate-is-become all the-land ;
 “ But where-is a-man
 “ Who-layeth-it unto heart ?
 12. “ Upon all the-plains in-the-wilderness

† At Anathoth.

‡ The prophet compares his townsmen of Anathoth with a ravenous bird : and prophetically invokes other ravenous birds, the Chaldeans, against them.

§ LXX.

|| xi. 22.

- "Have come the spoilers: surely the sword
 "By Jehovah's appointment hath devoured, from-
 "one-end-of the-land
 "Even unto the-other-end-of the-land:
 "No prosperity hath any flesh.
 13. "Sow-ye (LXX) wheat: but-thorns reap-ye:
 "Inherit-ye; but-be-ye-not advantaged, even-be-ye-
 "ashamed
 "By-the-loss-of-your-crops, because-of-the-fierceness-
 "of the-wrath-of Jehovah."
 14. ——"all my-neighbours, the-shepherds, (v. 9.)—
 —"Even-the-representatives-of Judah (d.) from-the-
 "midst-of-them?"
 17. "But-if they-will-not hearken unto-me*,
 "Then-will-I-root-up the nation
 "That; rooting-up, even-destroying."

Ch. XIII. The reign of Jehoiakim. The prophet in the name of Jehovah, concerning the invasion by Nebuchadnezzar, 1—14.

9. —"Even-the transcendent excellency-of Jerusalem."

10. Public translation preferred.

11. —"So would-I-have-caused-to-cleave unto-me—:
 ——"but-they-have-not hearkened."

12. —"Let-every vessel be-filled with-wine:"

15—21. The prophet exhorts, in his own name, to return from idolatry. 16. The distress of the flight from Jerusalem described: the mountains and distant country affording no security.

16. "Ascribe-ye to-Jehovah your-God glory,
 "Before it-be-dark; even-before stumble

* Conj.

2 G

“ Your-feet upon the-mountains-of duskiness:

“ So-that-when-ye-shall-look for-light, even-there

“ (וְהָיָה) shall-be-to-you

“ The-shadow-of-death; even-shall-*they-be-settled

“ into-thick-darkness.

17. “ But-if ye-will-not hear;

“ Whether-in-concealment shall-weep my-soul?

“ Or-from-forth-of its-body shall-it-shed-abundant

“ tears?”

20—27. To Jerusalem.

21. —“ who-thyself hast-taught them

“ Against-thyself, the-directors of-thy-government?”

23. Interrogatively throughout.

“ Can-change a-Cushite his-skin? even-a-leopard

“ His-spots? Also with-them

“ Canst-thou-prevail to-do-good, who-have-learned

“ to-do-evil?”

24—27. The prophet, in the name of Jehovah.

27. (See iii. 1. 9., v. 7. 8. xxix. 23.) Thine-adulteries,

“ even-thy-neighings

“ Thou-hast-devised; thy-prostitutions upon the-hills:

“ In-the-fields I-have-seen thine-abominations.

“ Woe is-unto-thee! thou-wilt-not be-clean,

“ Jerusalem! how long delayest-thou?” (trs.)

Ch. XIV.

1. —“ Upon the-occasion-of the-great-drought.

2. “ Hath-mourned Judah, even-its-gates

* The mountains.

"Have-greatly-languished; they-have-been-dark to-
wards-the-land;

"Even-hath-the-cry-of Jerusalem ascended.

3. "Even-its-nobles (LXX.) have-sent their-children"—

4. —"Even-because-no rain"—

5. "Surely also the-hind

"*Her-young hath-brought-forth, even-hath-for-
saken;"—

7—9. The prophet addresses Jehovah in behalf of
the people.

"Although our-idolatries"—

8. "Expectation-of Israel! its-restorer

"In-time-of distress!"—

9. —"If-thou-art in-the-midst-of-us,"—

—"neglect-thou-us not."

10—12. Jehovah, in reply to the prophet.

—"their-feet they-have-not refrained;

"Although-Jehovah caused-them-not to-run:

"Now will-he-remember their-idolatry;

"Even will-he-punish their-sin."

11, end. —"† to-benefit-them,"

13. The prophet to Jehovah,

—"Do-not the-prophets say"—

—"Surely the-prosperity-of the-faithful-promise

"I-will-give to-you in-this place?"

14—18. Jehovah, in reply.

—"‡ By-an-idol the-prophets prophesy in-my-
name :—

* Dr. B. † Or, to befriend them. So also xv. 11. xxiv. 5. 6.

‡ v. 31. xx. 6. xxiii. 13. xxix. 9. 21. 23. 31.

—“ A-vision-of *idolatry,—

—“ They are-continually-prophesying to-you.”

16, end. “ Even-will-I-pour upon-them their calamities.”

18. “ Whenever I-have-gone-forth into-the-field,
 “ Then-have-not-been the-slain-by the-sword?
 “ Even-when-ever I-have-entered into-the-city,
 “ Then-have-not-been the-devastations-of famine?
 “ Surely also the-prophet,
 “ Also the-priest have-turned-traffickers
 “ Over the-country; neither have-they-regarded.”

19—22. The prophet to Jehovah. End of v. 19,
 see viii. 15.

20. “ We-have-acknowledged, Jehovah, our-guilt, the-
 “ idolatry-of
 “ Our-fathers: surely we-have-sinned against-thee.”

21. The metre rejects וְכִי.

22. “ Is among-the-idols-of the-nations †one-who-can-
 “ eth-rain?”

Ch. XV. 1—9. Jehovah to the prophet, and (vv.
 5. 6.) to Jerusalem.

6. “ Thou hast-forsaken me:
 “ Then-backward wentest-thou (fut. rel.):”—
 7. “ I-have-been-weary of-leaving-them-to-them-
 “ selves:”—
 8. —“ I-have-brought against-them,
 “ Against their-metropolis a-choice destroyer:

* That these idolatrous prophets prophesied falsely, is declared
 in this latter end of the verse,

† LXX.

"At noon-day have I made-to-fall upon-it
 "Suddenly an-enemy, even-a-very-terrible-one."

9. —"She hath-panted-for-breath: hath-gone-down
 "her-sun,"—

10. The prophet's exclamation. 11—14. He addresses Jerusalem in the name of Jehovah. 15—18. The prophet to Jehovah in his own behalf. 19—21, Jehovah replies.

10. "Woe unto-me, my-*mother!" (Jerusalem)
 —"Not-that I-have-lent, or-that others-have-lent
 "For-my-advantage; yet-all-of-them have-cursed-me.

11. "Have-I not attended-upon-thee?
 "Have-I not placed-myself-in-the-way before-thee?
 "In-the-time-of evil, even-in-the-time-of distress,
 "To-befriend-thee (trs.) against the-enemy?"

12. "Can-any-one-break-in-pieces †iron (d.) from-the-
 "north, even-brass?"

13. —"not in-exchange,
 "But-on-account-of-all thy-sins,"—

14. —"Surely a-fire hath-been-kindled:
 "In-mine-anger ‡for a-long-time-to-come shall-it-
 "burn."

15. —"Within the-forgiveness-of thine-anger compre-
 "hend-thou-me:
 "Recognise-thou my-having-undergone on-thine-ac-
 "count reproaches.

16. "Have-been-found thy-words; even-have-I-compre-
 "hended-them:"—

17. —"because with-bitterness (LXX) hast-thou-
 "filled-me."

* Or, metropolis, v. 8. † Nebuchadnezzar.

‡ Dr. K. (as at 18.) and xvii. 4.

18. "Altogether hath-*it-been to-me a-deceiver (trs.);
 "As waters which-have-not been-constant."

19. —"The-precious from-the-vile;"—

the word no more to be offered to those who had refused it.

Ch. XVI. The prophet in the name of Jehovah denounces invasion and captivity throughout the chapter, with an intermediate prediction of restoration, vv. 14. 15, and 19.

4. "By-deaths-of wasting-sicknesses they-shall-die:"—
 5. —"Enter-thou not into-the-house-of tumult:
 "Even-go-thou not unto-him-who-is-bewailed:
 —"Surely I-have-withdrawn my prosperity
 "From this people,
 "The paternal-affection, even-the tendernesses."
 13, end. —"on-account-of-whom
 "I-will-not extend to-you kindness."

14, 15. For the acknowledgement of Jehovah, as the only true God, see iv. 2, v. 2, and xxiii. 7. Country of the north, Babylon.

16. Fishers and hunters, their Babylonian enemies.
 17. end, d. N⁷.

- "Neither-is-concealed their-idolatry from-the-sight-
 "of mine-eyes."
 19. —"Truly † idols have-our-fathers inherited;
 "Vain-gods, even-is-not amongst-them one-who-can-
 "profit."

* It, my wound. See also, for the right division of the verb substantive, Kennicott, State of the Heb. Text, p. 512.

† Restored Israel and Judah were to make this complaint of the ancient propagation of idolatry.

Ch. XVII. Denunciation continued, generally to the end of v. 13.

4. "Even-will-I-dismiss thy-supply"—Ps. lv. 23.

5. —"Cursed-is the-warrior, who trusteth
"In-human-force;" Jehoiakim.

7. "Blessed-is the-warrior, who trusteth
"In-Jehovah;" a pure worshipper.

9, 10, 11. Jehoiakim the object of censure.

9. —"Even-subject-to-infirmity it-is:"

11. —"In-the-midst-of his-days he-shall-be-deserted:
"Even-in-his-latter-end he-shall-be rejected:"

12. "A-throne-of glory elevated,
"From-the-beginning-hath-been the-place-of our-
"sanctuary.

13. "Expectation-of Israel, Jehovah!" xiv. 8.
—"Surely they-have-forsaken a-fountain,
"Living waters, the Jehovah."

14—18. The prophet addresses Jehovah in his own behalf.

"Restore-thou-me, that-I-may-be-restored: (d. LXX.
"Al.) the-object-of-my-praise art-thou.

15. "Do-not these say unto-me,
"Where-is the-word-of Jehovah? let-it-come
(d. LXX).

16. "But-I have-not hastened
"The-*day-of adversity in-following-thee:
"Even-the-day-of infirmity I-have-not desired:"

18. "Let-be-confounded my-persecutors; but-let-not be-
"confounded

"Myself: let-be-dismayed them;
"But-let-not be-dismayed myself."

* Conj. See vv. 17, 18.

Dr. Blayney has distributed these three lines into two of five words each, according to Bp. Lowth's system: but, the above distribution, affording a variety in the verses running one into the other, is according to the metrical theory proposed in the Introduction.

Ch. XVIII. 7. The metre requires the infinitive to be added, which is supplied by Ch. i. 10.

——“ even-to-overthrow ;

8. “ Even-shall-turn that nation from-its-wickedness,
“ On-account-of-which I-have-spoken against-it,
“ Then-will-I-alter concerning the-evil
“ Which I-had-thought to-do unto-it.”
12. “ But-they-said, *There-is-an-end :”—
13. —“ Who hath-heard such horrible-deeds,
“ As-hath-practised outrageously the-virgin-of †Is-
“ rael ?
14. “ Can-fail from the-rock the-‡supply,
“ The-snow-of Lebanon ? Can be-exhausted
“ The-distant waters, the-flowing streams?
15. “ Surely have-forgotten-me my-people :
“ To-idols § have-they-offered-by-fire : even-have-
“ caused-them-to-stumble in-their-ways
“ Paths-of ancient-use ; after-they-had-gone in-paths-
“ of

* We will not try. See Is. lvii. 10. and Jer. ii. 25.

† The virgin of Israel must mean Judah ; whose distrust of the continuance of Jehovah's paternal care, whose ingratitude, idolatry, and seemingly inveterate and almost incorrigible perverseness, with the punishment consequent upon it, are expressed by the prophet in the name of Jehovah in vv. 13—17.

‡ What is sufficient.

§ Fut. act.

- “ A-road not thrown-up ;
 16. “ After-they-had-made their-land an-astonishment ;
 “ An-hissing for-a-long-time-to-come.
 “ Every-one, who-passeth over-it,
 “ Shall-be-astonished, even-shall-shake his-head :
 17. “ As-with-an-east wind will-I-scatter-them before-me :
 “ The-enemy* the-back, even-not the-faces,
 “ Will-I-make-to-see-of-them, in-the-day-of their-
 “ destruction.”

21. Prophetic imperatives. See the like imprecations noted xi. 20.

—“ Even-let-their-men be slaughtered by-massacre ;”—

23. See Is. xxxviii. 1. for the importunate word there and here rejected by the metre.

Ch. XIX. The prophet in the name of Jehovah.

11. *Topheth.

Ch. XX. 6.

———“ thy-friends, whom
 “ Unto thou-hast-prophesied †by-an-idol.”

7. The prophet, having suffered cruel opposition from Pashur, (see v. 2.) addresses Jehovah in this verse and in the 12th, intermediately expressing both his distress and his confidence. The LXX have in v. 7. led the way to very faulty versions.

* See Ps. lxxix. 1—3, and The Everlasting Fire of the Athanasian Creed, a sermon.

† See ch. v. ver. 31, xiv. 14, and note there. Thus also had prophesied the prophets of Baal. For the addressers of the idol, and swearers in presence of an idol, see ch. v. ver. 2. and ch. vii. 4. 9. also Ps. lxxiii. 12, and ci. 10.

- “Thou-didst-persuade-me, Jehovah, even-was-I-per-
 “suaded :
 “Thou-didst-encourage-me, even-didst-prevail: I-
 “have-been
 “A-laughing-stook every day:
 “Ridicule hath-been-completed against-me.
 8. “Surely as-often-as I-speak,
 “As-often-as-I-loudly-announce † violence, even-pro-
 “claim devastation,
 “Surely is the-word-of
 “Jehovah against-me a-reproach,
 “Even-a-derision every day.
 9. “Therefore-have-I-thought, I-will-not mention-it;
 “Neither will-I-speak any-more in-the-name-of-it:
 “Then-hath-it-been in-mine-heart as-a-fire burning,
 “Being-pent-up within-my-bones: even-have-I-been-
 “weary
 “With-containing; neither have-I-been-able.
 10. “Surely I-have-heard the-babbling-of many;
 “A-† banisher-of all-around announce-ye:
 “Even-let-us-announce-it-against-him: every man,
 “* Observe-ye the-haltings-of his-prosperity!
 “Perhaps he-may-be-persuaded; so-that-we-may-
 “prevail over-him,

† To be endured. See vi. 6, 7. and Is. x. 1, 2. Dr. Blayney in his Appendix corrects his first translation, which tends, as the old versions do in various places, to convert calamities to be suffered by the people of Judah into actions supposed to be committed by them.

‡ The LXX favour this interpretation. So also v. 4. Magor-missabib, or Pashur, was to be a cause of banishment to himself and to all his friends. This sentence of exile the enemies of Jeremiah seem, in ver. 10, to have retorted upon himself, in expectation that he would fall from his own confidence.

* Conj.

" Even-that-we-may-take our-revenge of-him.

11. " But-Jehovah-is on-my-side, as-a-formidable cham-
" pion :

" Therefore shall-my-persecutors stumble,

" Neither shall-they-prevail : they-have-been-asham-
" ed exceedingly :

" Surely they-have-not prospered :

" Their-ancient confusion shall-not-be forgotten.

12. " But-Jehovah! prove-thou him-who-is-*acquitted ;
" discern-thou"—

13. The prophet exults in an especial preservation ;
and 14—18, poetically laments his birth.

" Sing-ye to-Jehovah ; praise-ye him (d.) :

" Surely he-hath-delivered the life-of

" The-needy out-of-the-hand-of evil-doers.

14. " Cursed† be the-day which

" I-was-born upon : the-day

" Upon-which bare-me my-mother

" Let-not be blessed.

15. " Cursed-be the-man who

" Brought-the-good-news to my-father, saying,

" ' Is-born to-thee a-son

" ' ‡ Likely-to-live,' affording-to-him-great joy.

16. " Even-let-be that man as-the-cities,

" Which Jehovah overthrew,

" Neither altered, when-was-heard the-outcry

" In-the-morning, even-the-shouting at-the-time-of
" noon.

* See xi. 20, with the notes thereon. Dr. Blayney, in this verse, varies from the parallel passage, expressing the prophetic future instead of the prophetic imperative there given.

† On this poetical lamentation, see Dr. Blayney.

‡ See Mr. Parkhurst on the word.

17. " *Because he-did-not slay-me from-the-womb,
 " Nor-was to-me my-mother my-grave,
 " Even-the-womb-of her-who-conceived-me a-con-
 " cealment.
18. " Wherefore this from-the-womb came-I-forth,
 " To-experience disquietude, even-sorrow ;
 " So-that-should-be-consumed in-shame my-days?"

Ch. XXI. respects the following reign of King Zedekiah, and therefore stands at a distance in Dr. Blayney's † new order of arrangement.

Ch. XXII. to the end of v. 8. of ch. xxiii. Dr. Blayney rightly esteems one continued prophecy ; the former ch. respecting the reigning family of Judah, and the latter containing a comparison between them and the king of the family of David, who after the restoration from captivity, was to reign over both Israel and Judah.

* Secker.

† Ch. xxii. p. 58.

Ch. xxi. p. 92.

xxiii.	61.	xxxiv.	93.
xxv.	66.	xxxvii.	95.
xxvi.	69.	xxxii.	97.
xxv.	71.	xxxiii.	101.
xxxvi.	73.	xxxviii.	104.
xl.	76.	xxxix.	107.
xxiv.	77.	xl.	108.
xxix.	78.	xli.	110.
xxx.	80.	xlii.	112.
xxxi.	83.	xliii.	114.
xxvii.	88.	xliv.	115.
xxviii.	90.	xlvi.	118.

For the paging of the same chapters in these sheets, see the end.



3. "Thus hath-spoken Jehovah;
 " Practise-ye written-law, even-*acquittal:
 " Even-†deliver-ye the-spoiled out-of-the-hand-of
 " the oppressor:
 " Even-the-sojourner, the-fatherless, even-the-widow
 " Yield-ye not, neither surrender-ye-to-violence:
 " Neither (trs.) the-blood-of ‡innocents
 " Shed-ye in-this place,"
6. "Surely this hath spoken Jehovah
 " Concerning the-house-of the-king-of Judah;
 " §Gilead although-thou-art, the-||head-of Lebanon
 " I-will surely make-thee,
 " A-¶pasturage-of cities not inhabited."

10—12, Jehoahaz. 13—19, Jehoiakim. 20—22, the captive family. 23, the queen mother, widow of Jehoiakim. 24—30, King Jeconiah, her son.

11. ————"the-**fate-of the-son-of Josiah"—

13. "Woe unto-him-who-buildeth his-house

* From idolatry and disobedience to the commandments of Jehovah.

† This and the two following lines appear commands in the nature of a promise, that, if they would reform, they and their countrymen should all be delivered from the oppressor, Nebuchadnezzar. See iv. 14.; vi. 8.; and vii. 29.

‡ In the valley of the son of Hinnom, xix. 4.; and see Sermon on the Everlasting Fire of the Athanasian Creed, 1808.

§ Most fruitful and abundant.

|| The largest trees, to be cut down. See v. 7. and d. Yod.

¶ The Chaldee sense of the word, the Chaldees being the instruments of desolation. See also v. 5.

** See Mr. Parkhurst on עָלָה.

- “ Without-regard-to †acquittal; even-his-upper-a-
 “ partments
 “ Without-regard-to ‡written-law:”
15. “ §Is-perfection to-thee, when thou
 “ Makest-thyself-hot under-the-cedars-of thy-father?
 “ *Not in-eating, or-in-drinking:
 “ But-in-practising written-law, even-acquittal,
 “ *Was-not excellence in-his-esteem?
16. “ To-maintain the-cause-of the-afflicted, even-of-the
 “ needy,
 “ Then excellence was-not this,
 “ The-acknowledgement-of me, saith Jehovah?
18. —“ her-glory!” the queen, v. 23.
19. —“ pulled-in-pieces,” xv. 3.
20. “ Ascend-thou, thou-|| Lebanon! even-cry-thou: even-
 “ in-Bashan
 “ Utter-thou thy-voice; even-cry-thou; on-account-
 “ of-¶those-who-pass:
 “ Surely have-been-broken all thy friends.
21. “ **When-I-spake unto-thee”——
22. “ Because thou-hast-not hearkened unto-my-voice,
 “ All thy-companions shall-a-blast devour,”——
 —“ on-account-of-all thy-calamity.”

† From idolatry.

‡ Which prohibited every species of idolatry in four of the ten commandments, 1st, 2d, 8d, and 9th. See N. on vii. 4. 9.

§ Art thou as a king of Judah ought to be, when thou inflamest thyself with eating and drinking beneath the cedars preserved to thee by thy father?

* Conj.

|| Jehoiakim's house, built of cedar, vv. 6. 7. 14. 15. See also Is. x. 34. interpreted p. 55. The house is poetically invoked instead of its inhabitants. See v. 23.

¶ The Babylonian destroyers, v. 7.

** Conj.

23. "Thou-*inhabitress in-Lebanon, who-hast-made-thy-
 "nest in-cedars,
 "How wilt-thou-†groan, when-come upon-thee
 "Sorrows, the-pain as-of-a-woman-in-travail!"

24, last verb. Change of person frequent with the Hebrew writers. As the object is here changed from the third to the second, in which it continues to v. 27, it is there altered back again to the third.

26. LXX and metre reject אדורר.

28. "Is-an-idol despised broken
 "This man Coniah?
 "Is-he a-vessel which-hath-nothing (d.) in-it?
 "Wherefore have-they-been-cast-forth; he, even-his-
 "seed?
 "Even-have-been-thrown upon the-‡land,
 "Which they-have-not known?
 29. "§ Land, land, land!
 "Hear-thou the-word-of Jehovah.
 30. "Thus hath-spoken Jehovah; Write-||thou,
 "That this man shall-be-an-¶outcast,
 "A-warrior who-shall-not prosper in-his-days:
 "Surely shall-not prosper
 "Of-his-seed any-one, sitting
 "Upon the-throne-of David;
 "Even-ruling any-more over-Judah:"

Ch. XXIII. "As in the preceding, the prophet in the name of Jehovah.

* Jehoiakim's queen. See v. 18.
 § Judah.

† LXX.
 || LXX.

‡ Babylon.
 ¶ LXX.

1. "Ho! *shepherds"—

4, end. —"neither shall-they-be-†missing.

5. "Are-not the-days coming,

"When-I-will-raise-up to-David a-branch ‡ac-
quitted;

"When-shall-reign a-king, even-shall-prosper;
(x. 21.)

"Even-shall-§practise written-law, even-acquittal
"in-the-land?

6. "In-his-days shall-be-restored Judah;

"Even-Israel shall-dwell in-confidence:

"Even-this-is his-name, whereby

"He-shall-be-called, Jehovah hath-acquitted-us."

7. —"¶Liveth Jehovah,"—

9—40. Jeremiah principally in the name of Jehovah against the idolatrous prophets. See ch. v. ver. 31.

"On-account-of-the-prophets hath-been-broken mine-
"heart within-me;

"Have-been-shaken all my-bones:

"I-have-been as-a-man intoxicated, even-as-a-mighty-
"man

"Overcome by-wine; because-of Jehovah,

"Even-because-of the-¶speakers-of his-peculiar-
"people."

* In this v. x. 21. and xxv. 34—36. they are the kings of Judah; and in iii. 15. they are the kings, which, after the restoration from Babylon, were to reign over the reunited Israel and Judah: but, in vi. 3. and in xii. 9. 14. shepherds are the Babylonians.

† See public translation.

‡ Of idolatry: the shepherds in v. 4, and in iii. 15.

§ See xxii. 3.

¶ For this form of swearing by Jehovah, see iv. 2., v. 2., and the parallel passage, xvi. 14.

¶ The idolatrous prophets of Judah.

10. Adulterers, the prophetic term for idolaters. See v. 14., iii. 1. 9., v. 7. 8., xiii. 27., xxix. 23. In this and v. 14. Dr. Blayney misled by public translation.

- “ so-that-hath-been the-running-upon-*them
 “ Calamitous, even-the-strength-of-them not certain.”
11. ———“ have-polluted (-me):
 “ Also in-mine-house”—
13. ———“ impiety (LXX),
 “ Prophesying †by-Baal,”—
14. ———“ an-‡horrible-thing;
 “ Committing-adultery, even-proceeding in-confi-
 “ dence-of-an-idol;
 “ Even-strengthening”—
15. —“ Hath-gone-forth defilement over-all the-land.”
16. —“ Who-prophesy unto-you from-idols:
 “ They, uttering”—
17. (d.) “ They-have-declared to-the-despisers-of the-
 “ word-of Jehovah,
 “ ‘ Prosperity shall-be to-you;’
 “ Even-to-every-one who-walketh after the-directions-
 “ of his-own-heart, (d.)
 “ ‘ Shall-not come upon-you calamity.’
19. —“ even-a-whirlwind very-distressing? xxx. 23.
 “ Upon the-head-of idolaters it-shall-be-painful.”
20. —“ in-the-succession-of
 “ The days ye-shall-diligently-consider, and-tho-
 “ roughly-comprehend-it.”
23. “ The-God near-at-hand §am-I;”—

* The pastures. † See v. 31., xiv. 14., xx. 6., and xxix. 9. 21.

‡ The impiety in the preceding v. The latter part of the next line interprets the former. See v. 10.

§ LXX; but Aq. and Sym. interrogatively.

25. —“ The-prophets who-prophecy in-my-name by-an-
“ *idol,”—
26. “ How long shall-continue-the-sleeping-habit
“ In-the-dispositions-of the-prophets, the-prophets-of
“ the-idol,” &c.?
28. —“ Let-him-relate the-words-of the-faithful-promise.
“ What connection-hath-chaff with the-wheat?”
32. “ Am-not-I against the-prophets-of
“ Dreams in-confidence-of an-idol? who-have-also-
“ related-them;
“ Even-have-seduced my people by-their-idols,
“ Even-by-their-transgressions.”
33. See v. 11.—“ What-is the-†sentence-of Jehovah?
36. —“ ‡ when-ye-shall-pervert”—
40. —“ a-reproach
“ For-a-long-time-to-come, even-a-disgrace for-a-
“ long &c.”

Ch. §XXV. 9, end.

——“ even-desolations for-a-long-time-to-come.”

The term ‘ *perpetual* desolations’ of the public translation and Dr. Blayney being in this place subject to contradiction; the word is to be understood in its finite sense. See it, with its prepositions, in Is. xxvi. 4., xlv. 17., li. 6. 8., lvii. 15., and lxiv. 8.

29—33. ‘ The earth’ in the public translation and

* See vv. 13. 14. † Reproachful term for Word.

‡ When the Bible was to be translated, in the time of Cox, Bp. of Worcester, he proposed that it should be all in one tense, and no *inkhorn* terms. See Abp. Newcome’s Historical View of the Bible Translation.

§ Ch. xxiv. postponed by Dr. B. according to the order of time.

Dr. Blayney is to be limited to the land of Judah and the countries of the surrounding hostile nations.

34. 'Shepherds.' iii. 15., x. 21.; xxiii. 1.

—"Surely *have-been-completed your-days for-
"slaughter;

"Even-your-dispersions, that-ye-should-fall as-choice
"rams (LXX):"

Ch. XXVI. v. 2. 'Princes,' instead of 'cities.'
Abp. S. by a change of letter.

11. —"Let-the-written-law-be death to-this man,"—

15. —"Surely in-the-faithful-promise"—iv. 14. vi. 8.—

19. "Did-even-think-of putting-him-to-death—"?

22. '† Adversaries.' Dr. B.

Ch. †XXXV. 19.

—"Shall-not be-cut-off a-man

"To-Jonadab the-son-of Rechab,

"From-his-station §in-my-presence during-||all the-
"days."

Ch. XXXVI. 5.

—"I-am- I restrained,"—

* Prophetic præter; also verbs of vv. 36. 38.

† So also Is. xi. 15. 'the-oppressors their-enemies,' instead of the tongue of the *Egyptian* sea: and here, not *into Egypt*. If two letters have not been changed in the former word in Isaiah, it should be rendered 'calumniators,' and derived from the same root as the first word of Ps. ci. ver. 6.

‡ See Dr. B.'s arrangement in note ch. xxi.

§ Before me in my city Jerusalem.

|| Of the Babylonian invasions. But, xxxi. 36. xxxii. 39. all time.

¶ Not shut up, or confined; but some prevention known to both parties. Ch. xxxiii. 1. the court of the prison being added, indicates confinement.

19. —“hide-thou *thyself, (TJN)

“Thou, even-Jeremiah:”—

22. ‘A-brasier.’ Mr. Parkhurst.

23. —“Three or-four sentences,”

31, end. —“to-which-they-have-not hearkened.”

Ch. XLV. 5.

“Even-thou, dost-thou-seek for-thyself?

“Great-things seek-thou †not!”

Ch. †XXIV. 5, end.

—“to-benefit-them.” See xiv. 11.

9. —“to-vexation, even-to-calamity,”

Ch. XXIX. 7, ‘Peace.’ Prosperity.

9. “Surely by-an-§idol they-prophecy”—

10. —“The-friendship,”—xiv. 11.

11. —“Intentions-of prosperity, even-not to-injure-you;

“To-give to-you ||a-future-time, even-expectation.”

17. —“As-vinnewed figs,”— Mr. Parkhurst.

23. “Because that they-have-practised

“An-abomination against-Israel; even-have-been-

“¶adulterers

“With the-wives-of their-neighbours;

* Conj, † Thy life instead of spoil.

‡ Dr. B.’s arrangement.

§ See xiv. 14. Thus also † Kings, xxii. 22. 23. The breath of an idol. Nothing, falsehood. But, in this last and original sense the word is to be understood ‡ K. ix. †2, Ps. xxxiii. 16, or 17, and Jer. xxvii. 14,

|| xxxi. 17., and Ps. lxxi. 4. Verses 10, 11, explanatory of each other.

¶ iii. 1, 9., v. 7, 8., xiii. 27., xxiii. 10. 14,

“ * Even-have-delivered a-prophecy in-my-name
 “ by-an-idol ;”—

26. —“ any-one mad,
 “ † Even-who-pretended-prophecy ;”—

Ch. XXX. 3.

—“ My-people Israel, even-‡ Judah.”

5. —“ A-voice-of trembling have-we-heard ;
 “ Terror, even-no prosperity.
 6. “ Ask-ye now, even-see-ye,
 “ Hath been-born § a-male?
 “ Wherefore have-I-seen every warrior
 “ With-his-hands upon his-loins, as-a-woman-in-la-
 “ bour ;
 “ Even-have-been-changed all faces into-paleness?
 7. “ Alas ! surely great-is
 “ That day, so-that-none-is like-it :
 “ Even-a-time-of distress it-is
 “ In-behalf-of Jacob, that-by-means-of-it he-may-be
 “ restored.”

9. ‘ They,’ the people of || Jacob.

10. Compare Is. xliii. 1., xliv. 1. 2.

11. —“ but-I-will-correct-thee ¶ according-to-written-
 “ law ;

* This line exegetic of the preceding. Wives of their neighbours, Babylonian and other idols. See also v. 9.

† Exegetic of the preceding. So 2 K. ix. 11, and Hosea, ix. 7.

‡ Exegetic, and the two tribes principally intended.

§ The consternation, at the taking of Babylon, was like that of females.

|| ‘ David their king.’ See Abp. Newcome on Hosea, iii. 5.

¶ x. 24,

- “ * Even-for-ever will-I-not clear-thee-away.”
12. —“ Mortal-is thy-† wound ; painful-is thy-bruise :
13. “ No-one undertaketh thy-concern for-‡ dressing :
- “ § No sanative is-applied to-thee.
14. —“ Because hath-been-multiplied thine-idolatry ;
- “ ¶ Have-been-numerous thy-transgressions.”
17. “ ¶ Surely will-I-make-to-* advance recovery unto-
- “ thee ;
- “ Even-from-thy-bruises will-I-heal-thee : although,
- “ outcast ;
- “ They-have-called thee, Sion it-is,
- “ Regard no-one-hath for-her.”
18. —“ Even-shall-be-built the-city upon its-site ;
- “ Even-the-palace upon its-ground-plot shall-be-re-
- “ stored.”
19. ‘ †† Joyous.’ Also xv. 17., xxxi. 4.
21. —“ Even-will-I-bring-him-near, so-that-he-shall-ap-
- “ proach unto-me ;
- “ As-in-the-days when-‡‡ he himself engaged
- “ His-heart to-approach unto-me.”
23. —“ §§ even-a-whirlwind very-violent.” (Mr. P.)

Ch. XXXI. 2—22. concerning Ephraim only, that is, Israel, or the ten tribes.

2. —“ Hath-found favour in-the-wilderness

* Even-clearing-away: See Dr. B. and Mr. P. on the word.

† x. 19. xv. 18. ‡ See Dr. B. § xlv. 11.

¶ See Abp. Secker in Dr. B.’s Appendix, and Amos, v. 3. quoted in note, Introd. p. xx.

¶ Transpose כלל in 16, four words beyond.

** viii. 22., xxxiii. 6.

†† Dr. B., who in the other passages gives the public translations.

‡‡ The original Jacob. §§ xxiii. 19.

" A-people, relics-of the-sword ;

" A-proceeding towards-his-restoration Israel ;

" * As-long-ago Jehovah appeared unto-him (LXX).

" For-with-a-love † of-long-standing have-I-loved-

" thee :

" Therefore have-I-lengthened-out-to-thee paternal-

" affection.

5. —" surely ‡ is-come the-day !

6. " Proclaim-ye, ye-watchmen ! upon-the-mountain-of

" Ephraim ;"—

7. —" Shout-ye in-behalf-of-Jacob with-gladness !

" Even-exalt-ye-the-voice for-the-§ chief-of the-na-

" tions !—

—" Restored hath-Jehovah thy-people,"—

9. —" in-a-way in-which (one MS.)"—

—" Even-Ephraim, my-|| first-born is-he.

12. —" Even-¶ as-a-river-shall-they-flow unto him-who-

" is-** bountiful,"—

—" Even-shall-be they as-a-garden well-watered ;

" Neither shall-they-again †† faint-with-hunger any-more."

* Restorations from Egypt and Babylon, through the wilderness, are frequently compared with each other : but the particle of similitude is not unusually omitted.

† Referring to the ancient restoration from Egypt. This limited sense is frequent, and depends on the context. So, the last word in the chapter.

‡ Prophetic.

§ Ephraim, son of Joseph, elder brother of Benjamin : thus Israel, chief of the two nations Israel and Judah.

|| The representative of Joseph, Rachel's eldest son ; and so chief of the nations, v. 7. The nations, v. 10, Israel and Judah.

¶ Is. ii. 2.

** Ps. lxxxvi. 5.

†† v. 25.

13. —“ Even-the-young-men, even-the-old-men *shall-
“ be-glad:”—
14. “ Even-will-I-†satisfy the-persons-of the-priests with-
“ fat;
“ Even-my-people with my-bounty shall-be-satisfied.
15. “ Thus ‡hath-spoken Jehovah;
“ A-voice in-§ Ramah hath-been-heard,
“ A-lamentation, a-weeping-of extreme-bitterness;
“ Rachel, weeping for ||her-children,

* LXX, and Abp. Secker.

† v. 25.

‡ Ch. xxx. was equally spoken by Jehovah: but, by these words something new is emphatically introduced.

§ ‘Because-of-him Ramah is-terrified.’ Is. x. 29. Sennacherib passed through it in his route to Egypt. The city was in Benjamin, but on the border of the lot of the tribe of Ephraim, and therefore a proper place for Rachel to pause in lamentation, after having, as she is poetically supposed to have, arisen from her tomb and surveyed the deserted state of the country, both of the ten tribes, and of the two. Rachel may have there been buried; as Dr. Blayney asserts, probably from Jerome: and, as Abp. Secker observes from ch. xl. 1, Nebuzaradan had the captives at Ramah.

|| Israel and Judah; the children of Rachel having been Joseph (whose sons were Ephraim and Manasseh, representing Israel,) and Benjamin, with whose tribe that of Judah was joined in the kingdom. Dr. Blayney, on this verse, evinces much unbiassed integrity. It is indeed to be apprehended, that the world is indebted to the Alexandrine fathers, to Jerome, and to the church of Rome, for the interpolations of the artless narratives of the Evangelists with scraps from the Septuagint translation of the Prophets, introduced by assertions, that the words of the prophets were fulfilled in the transactions narrated by the Evangelists. See particularly Matth. i. 22, 23, and ii. 6. 16.

18. ‘Dr. Eckermann, professor of divinity in the university of Kiel, extends the doctrine of accommodation’ (INTERPOLATION is presumed to be a more proper word) ‘to every quotation in the New Testament, without exception, proceeding on the hypothesis that the Old Testament contains no prophecy, which literally and

" Hath-refused to-be-comforted, (d. d.), because they-
" are-not.

16. " Thus *hath-spoken Jehovah ;
" Withhold-thou thy-voice from-weeping,
" Even thine-eyes from-tears :
" Surely is a-reward for-thy-work ;
" Even-†they-shall-return out-of-the-land-of the-ene-
" my :
17. " Even-is ‡expectation for-thy-future-time :
" Even-shall-return §the-children unto-their-border.
18. " I-have-certainly heard Ephraim bewailing-his-di-
" stress,
" ¶As-a-steer ¶not broken ;
" 'Thou-hast-corrected-me, even-have-I-been-correct-
" 'ed: restore-thou-me, that-I-may-be-restored:
" 'Surely thou-art Jehovah my-God.
19. " 'Surely, after that-I-was-in-captivity (LXX),
" 'I-altered ; even-after that-I-was-admonished,
" 'I-lamented (LXX): on-account-of thine-**hand

'immediately relates to the person of JESUS CHRIST.' Marsh on Michaelis, Introduction to the N. T. ch. v. sect. ii. See preceding Interp. of Is. xl. 3. and Sermons, on Fast 1808, and on the Everlasting Fire of the Athanasian Creed, before quoted. But, the preceding pages, 29, 80, 103, and 117, will prove the reluctance, with which the accustomed mystical or double sense of prophecy hath been relinquished.

* Listen and observe something of greater import than ten or twenty children to be long afterwards massacred at Bethlehem. Michaelis, Introd. by Marsh, ch. ii. sect. xi., and see first note on v. 15.

† See again Dr. Blayney. ‡ xxix. 11. Ps. lxi. 5., lxi. 4.

§ Promise of restoration, to both Israel and Judah, from their captivities.

¶ Transpose.

¶ In the beginning of his captivity. See v. 19.

** Inflicting punishment. Conj. The lamentation of Ephraim seems thus to proceed more naturally.

- “ ‘I-have-been-ashamed; even-also I-have-been-co-
 “ ‘vered-with-confusion :
 “ ‘Surely I-have-borne the-reproach-of my-youth.’
 20. “ A-son precious unto-me *hath-been-Ephraim?
 “ Hath-he-been a-child-of †delights?
 “ Surely as-often-as I-speak concerning-him,
 “ Yet-again I-thoroughly ‡recollect-him:
 “ Therefore have-been-moved my-bowels
 “ In-his-behalf; with-the-greatest tenderness-I-regard-
 “ him.
 21. “ Set-thou-up for-thyself §way-marks:
 “ Fix-thou for-thyself lofty-palm-trees:
 “ Place-thou thine-heart upon-the-causey:
 “ By-the-road, which-thou-hast-travelled, return-
 “ thou:
 “ Virgin-of Israel! return-thou
 “ Unto thy-cities, these!
 22. “ How long wilt-thou-withdraw-thyself,
 “ Thou-||revolted daughter! Surely createth
 “ Jehovah a-new-thing in-the-land;
 “ ¶A-woman shall-be-transformed-into a-warrior.

23—26. Peculiarly concerning Judah; and Jehovah throughout the speaker, excepting of the cited benediction, v. 23.

* Questions to be answered in the affirmative, said Dr. B.: but see Is. lix. 1. The negative would glance at his past idolatries. The same particles of interrogation are deliberative in 1 K. xxii. 3. 6. 15., not affirmative.

† Greatly beloved. ‡ With paternal affection.

§ Thorns. The distant appearance of lofty direction-posts across the Desert. Mr. Parkhurst says; Heaps.

|| See v. 20.

¶ The weak virgin of Israel shall be powerful. See Dr. B. and note on v. 15.

- “ Bless thee Jehovah, thou-habitation-of
 “ Acquittal; thou-mountain-of the-peculiar-God!
 24. “ Even-shall-dwell in-Judah, even-in-all its-cities
 “ Shall-be-associated husbandmen; even-they-shall-
 “ travel with-flocks:
 25. “ When *I-shall-have-satiated him-who-is thirsty;
 “ Even-every one who-fainteth-with-hunger I-shall-
 “ have-filled.
 26. “ †On-account-of this have-‡I-awoke, even-have-
 “ looked;
 “ Even-my-§ sleep hath-been-sweet unto-me.”

27—40. Promises to the reunited kingdoms of Israel and Judah conjointly.

30. “ But every-one ||for-his-own-idolatry
 “ Shall-die: every man who-eateth
 “ The-unripe-grape, shall-be-set-on-edge his-teeth.”

* Prophetic præter verbs in vv. 25, 26. See also vv. 12, 14.

† To effect the actions expressed v. 25.

‡ See the like anthropopathy, or human infirmity attributed to Jehovah, Ps. lxxviii. 66. See also this Ps. and others claimed in behalf of Isaiah and Jeremiah in the Sermons on Fast 1808, and on the Everlasting Fire of the Athanasian Creed, before quoted. See also Pss. xlv. 23. and cxxi. 4.

§ Let the reader forgive the forestalment of his discovery of the beauty with which the captivity of the beloved sons Ephraim and Judah is described as the sleep of the paternally affectionate Jehovah, a sleep that was sweet in the prospect of their speedy restoration. Writers of Greece and Rome! surpass the divinely inspired Jeremiah, if ye can. Critics of antiquity! where have ye read an equal passage?

|| No more captivity, punishing the innocent with the guilty, as in public calamities; or the children for the sins of their fathers, as well as of themselves. See xvi. 19.

34. —“ Surely I-will-pardon their-idolatry ;”—
 36. ———“ also the-seed-of Israel
 “ Shall-cease from-being a-nation
 “ Before-me *during-all the-days.”
 38. —“ The-city †by-appointment-of-Jehovah,”—
 40, end. —“ for-‡a-long-time-to-come.”

Ch. XXVII.

10. “ Surely by-an-idol they prophesy
 “ Unto-you ;”—xx. 6. &c. and vv. 14, 15, 16.

Ch. XXVIII.

- 8, end. “ Of-war, even-of-§famine, even-of-pestilence.”
 9, end. “ Hath-sent Jehovah with-a-faithful-promise :”
 13. ———LXX. “ but-I-will-make”——
 15, end. —“ upon an-idol.” xxvii. 10.
 16. —“ surely ||apostasy
 “ Thou-hast-conceived against Jehovah.

Ch. XXI. 9, end.

- “ Even-shall-be to-him his-life instead-of-spoil. xlv. 5.
 10. “ Surely I-have-placed my-face

* This expression in xxxv. 19. respects the limited time of the Babylonian invasions : here it denotes the less definite duration of the sun, moon, and stars, v. 35. So xxxii. 39., and xxxiii. 18. Dr. Jortin observes, that the expressions, ‘ everlasting,’ ‘ for ever,’ and ‘ without end,’ are used, by sacred as well as profane authors, in different senses, according to the subject to which they are applied. Discourse III. concerning the Christian Religion.

† Dr. B. on iv. 12., xv. 8.

‡ Future limited time ; as in xxxi. 3. the word imports past limited time. See Dr. Geddes on Ps. cxv. 18.

§ See xxvii. 8. 13., xxxiv. 17., and Dr. Blayney’s note.

|| A better known word preferred to Dr. B.’s less simple, but Ciceronian, *prevarication*. Also xxix. 32.

- “Against this city for its calamity,
 “Certainly not for its advantage:”—
 12. “—Undertake ye to seek written-law;
 “Even *deliver ye the spoiled”—
 14. —“a-fire, † which shall burn.”—

Ch. XXXVII.

14. —“It is- † false,”

Ch. XXXII. 29, 30. Dr. B. is not so uniform as the public translators; who render a word in these vv. the same as in vii. 18, 19: in which latter vv. he more concisely renders it, *ver.*

39. —“during-§ all the days;”—
 40. “Even will-I engage unto them in-a-|| covenant for-
 “a-long-time-to-come.”—

Ch. XXXIII. Restoration from captivity to both Judah and Israel under one king, if not of the family of David, yet of the same tribe with him, that of Judah. 18 and 22 also incidentally the uninterrupted restoration of the Levitical priesthood.

3. —“Even things shut-up, which thou hast not
 “known.”
 4. —“Even concerning the houses of the kings of Ju-
 “dah,

* A promise, as xxii. 3. † Dr. B.

‡ The word in this literal sense, xl. 16., xliii. 2., 2 K. ix. 12., and Ps. xxxiii. 16.

§ All time. So xxxi. 36., and xxxiii. 18.

|| Perhaps, covenant of ancient time, *passim*. See xxxi. 3., xlix. 13., l. 5., li. 26. 62., and Is. xxiv. 5.

- “Which-are-to-be-thrown-down before the-mounts,
 “Even before the-sword;
 5. “Coming to-fight-against-^{*}them are-the Chal-
 “deans,”—
 —“I-have-smitten”— Proph. præter.
 6. “Am-not-I about-to-make-to-advance to-†it reco-
 “very,
 “Even-healing? even-I-will-heal-them, even-I-will-
 “unfold to-them
 “A-diffusion-of prosperity, even-of-the-faithful-pro-
 “mise.”
 8. —“their-idolatry,” and, “their-idolatrics,”—
 9. “Even-‡it-shall-become to-me a-name,
 “A-joy (LXX), a-praise, even-a-decoration,”—
 11. —“Surely beneficent-is Jehovah;
 “§Surely for-a-long-time-to-come-is his-paternal-af-
 “fection,”
 12. —“An-habitation-of ||shepherds folding sheep.”
 15. “In-those days, even-at-that time,
 “I-will-make-to-grow-up to-David a-branch-of ac-
 “quittal;
 “Even-¶it-shall-practise written-law even-acquittal
 “in-the-land.
 16. “In-those days shall-be-restored Judah;
 “Even-**Jerusalem shall-dwell in-confidence :

* The houses. † The city. ‡ The city.

§ The middle of these three words, which are the latter part of ver. 1. of Pss. cvi. cvii, of vv. 1—4. 29. of Ps. cxviii. and of all the verses of Ps. cxxxvi, may have a retrospective as well as a prospective view, like the Latin *olim*, which is derived from it. Then the rendering would be, *Surely of old and for a long time to come is his paternal affection.*

|| iii. 15., xxiii. 4. But see note at xxiii. 1.

¶ The branch, as also the end of v. 16.

** Better, Israel, parallel passage, xxiii,

- “ Even-this-is that-which shall-be-called
 “ It, Jehovah hath-acquitted-us.
 17. “ Surely thus hath-spoken Jehovah;
 “ Shall-not be-cut-off to- * David a-man
 “ Sitting upon the-throne-of (d. LXX.) Israel.
 18. “ Even-to-the-priests the-Levites shall-not be-cut-off
 “ A-man from-before-me offering burnt-offerings,
 “ Even-offering-by-fire meat-offerings, even-perform-
 “ ing
 “ Sacrifice during-† all the-days.”
 20. —“ If ye-can-make-void my covenant,
 “ The-day, even-my covenant,
 “ The-night; even-that-they-should-not be
 “ Daily even-nightly in-their-season;
 21. “ Then-also my-‡ covenant shall-be-made-void
 “ With § David my-servant,

* After the restoration from captivity, every successor of David in the throne of Judah was also to reign over Israel then reunited with Judah. xxx. 9. Dr. Blayney speaks of a *spiritual* sense and *spiritualising*: but, excepting a book be written professedly on matters relating alone to the spirit or soul, what has any man of good education to do with such words? SPIRITUALISING might, indeed, befit the meridian of Alexandria in the ages of Origen or Jerome, and not disgrace the theological learning of England in the time of John Bunyan: but, the Hebrew prophets dealt too much in matters of fact to recognise the metaphysical meanings of their Christian interpreters.

Vv. 17, 18. are two distinct prophecies: the former fulfilled by the uninterrupted reunion of the kingdoms of Israel and Judah after the Babylonian captivity; the latter by the equally uninterrupted continuance of the Jewish priests and Levites from the same period.

† All time. So xxxi. 36., xxxii. 39.

‡ Pss. lxxix. 3. 30. 35., cxxxii. 11.

§ See xxx. 9., and Abp. Newcome on Hqsea iii. 5. Also, as a

- “ That-shall-not-be to-him *a-son
 “ Reigning upon his-throne; ”—
 22. —“ The †seed-of David my-servant,”—
 24. —“ The-‡two families,”—
 26. “ Then-also the-seed-of Jacob,
 “ Even-§David my-servant will-I-reject; ”—
 —“ but I-will-reverse
 “ Their captivity; even-I-will-tenderly-regard-them.”

Ch. XXXVIII.

4. —“ Because (d.) thus he weakeneth ”—
 15, end. —(d.) “ wilt-thou-hearken unto-me: ”

Ch. XXXIX.

3. —“ Nebo Sharsechim, chief-of the-courtiers,
 “ Nergel Sharetzar the-great, (trs.)
 “ Also all ”——
 5, end. “ Where-he-pronounced against-him|| written-
 “ laws.”

specimen of the abuse of allegory, and of the *reformed* religion of the Ch. of E., see Mr. Parkhurst on *ti*, iv. and Bp. Horsley on Hos. i. 2, and ch. iii. throughout, (quoted by Mr. P.) as an instance of the extraordinary manner, in which a real allegory, or Hosea's figurative application, of the terms fornication and adultery, is literalised. See interpretation of ch. iii. 1.

* A prince of the tribe of Judah. † The people of Judah.

‡ The royal and sacerdotal families of the tribes of Judah and Levi. See vv. 15. 17, 18. 21, 22.

§ His tribe, Judah; and exegetic of ‘the seed of Jacob’ preceding. See also vv. 21, 22.

|| Those of the Babylonian empire. See Dr. B.

Ch. XL.

5. "But-whilst*-it is-not inhabited,
 "Even-dwell-thou near Gedaliah,"—

Ch. XLII.

5. —"A-witness-of †the-faithful-promise, even-to-be-
 "believed,"—
 19. —"ye-assuredly ‡know:
 "Surely §I-have-been-made-a-witness against-you
 "this-day."
 20. "Surely ye-erred against-yourselves,"—

Ch. XLIV.

- 14, end. "Surely they-shall-not return:
 "Surely ||they-shall-not escape."

17, 18, 19. See vii. 18.

19. The fourth word from the end, means, *to the idol*; and is a gloss upon the preceding preposition and suffix.

- 21, end. "Even-hath-it-¶ascended upon his-heart?
 25. ——"Ye, even-your-women,
 ("Because-they-have-spoken &c.)
 "They-shall-assuredly make-good"—

* The land of Judah depopulated.

† See Interpretation, ch. v. 1.

‡ The order of Jehovah, Go ye not into Egypt.

§ Micah vi. 9. the word is in this sense.

|| > lost from between the letters.

¶ See iii. 16., vii. 31., li. 50.

Ch. *XLVI.

- 5, end. "Neither have-they-turned †from-the-banisher
 "who-surrounded-them?"
9. "Ascend-ye, ye-horses! even-‡madden-ye, ye-cha-
 "riots!
 "Even-let-go-forth the-warriors-of Cush;
 "Even-the-warriors-of Phut who-handle the-shield;
 "Even-the-Ludim, (d.) who-bend the-bow.
10. "For-this very-day-is to-Jehovah
 "God-of hosts a-day-of vengeance,
 "To-avenge-himself of-his-enemies: therefore-shall-
 "devour the-sword;
 "Even-shall-be-satiated; even-shall-be-drunken with-
 "their-blood.
 "Surely § a-slaughter hath-Jehovah
 "God-of hosts in-the-land-of the-north,
 "By the-river Euphrates."
- 11, end. "Advanceth ||recovery not-at-all to-thee."
18. "¶ Live I; saith the-king,
 "Jehovah God-of hosts is-his-name;
 "Surely as-Tabor among-the-mountains;

* Many of the preceding chapters, although comprehending prophetic denunciations, are in the historical form; and, like other historical parts of the Old Testament, have afforded to their translators comparatively small difficulty.

† See chh. vi. 25., xx. 4. 10., particularly the note on the latter passage: also xlix. 29., Lam. ii. 22., and Ps. xxxi. 15. The banisher was Nebuchadnezzar: by whom Pharaoh Necho, the *deliverer* and the *smiter*, was himself smitten.

‡ xxv. 16. and Nahum ii. 4. § Compare Is. xxxiv. 6, 7.

|| Supply אָרֻכָּה, from viii. 22., xxx. 17., and xxxiii. 6.

¶ iv. 1., v. 1.

- “ Even-as Carmel by-the-sea, shall-^{*}one-come.
 19. “ Preparations-for removing make-thou to-thyself;
 “ Thou-resident daughter-of Egypt!
 “ Surely Noph a-desolation shall-become;
 “ Even-it-shall-be-†overgrown, from-being-without
 “ an-inhabitant.
 20. “ An-heifer beautiful in-her-countenance is-Egypt:
 “ A-‡gad-fly from-the-north is-coming against-her.
 21. “ Also her-mercenaries in-the-midst-of-her
 “ As-bullocks-of the-stall § have-been :”
 27, 28. See xxx. || 10, 11.

Ch. XLVII. 7. The metre rejects □w.

Ch. XLVIII.

2. “ No more glorying for-Moab!
 “ In-Heshbon have-they-devised against-¶her evil!”
 4. “ Is-destroyed Moab! it-is-proclaimed :

* Nebuchadnezzar, Dr. B. : as also, thy mighty one, v. 15.
 Pharaoh Necho.

† iv. 7., ix. 10. 12. ‡ Mr. P. and Vulgate.

§ Read the verb substantive, and see Dr. B.

|| For the designation of place, *from-afar*, see also li. 50, and Is. xxxvii. 26. in the Introduction, and xli. 11. .

¶ Moab, the nation, or any one of its cities or towns, as Rabbah of Ammon, xlix. 2., is feminine : but, the Moabites, the people, are masculine. Thus, vv. 11. 15. 39. 42. and Is. xv. 3., and xvi. 6. 12. 14. the Moabites, masculine : vv. 2. 7. 9. 38. and Is. xv. 3. 5. 8. Moab, the nation, or one of its cities, or towns, feminine. See LXX. in Isaiah and Jeremiah, and Bp. Horsley on Hosea, xiii. 2. C. Is. xv. 4, end. “ Therefore the-soldiers-of Moab shout :
 “ They are-distressed among-themselves.”

- "The-cry in-Tsoar *hath-been-repeated."
6. "Flee-ye; save-ye your-lives;
"Although-they-should-be †as-a-blasted-tree in-the-
"wilderness."
10. "Cursed-is ‡he-who-executeth the-commission-of
"Jehovah fraudulently:"—
11. "§Hath-been-at-ease Moab from-his-youth;
"Even-settled he-hath-been upon-his-lees;
"Neither hath-he-been-emptied-out from-vessel into-
"vessel;
Even-into-captivity he-hath-not gone:
"Therefore hath-remained his-taste within-him:
"Even-his-flavour hath-not been-changed."
14. "How will-ye-say; Warriors are-we,
"Even-men-of prowess for-war?
15. "||Hath-been-laid-waste Moab; even-into-This-cities
"hath-one-ascended:
"Even-the-choice-of his-young-men have-been-
"brought-down to-slaughter:"—

* The metre requires a second verb to answer to the former; and as repetition is future to original proclamation, the idiom of the language demands a future tense. The two letters יו, added to the text, supply it.

† Stript of every thing.

‡ Nebuchadnezzar, the servant of Jehovah, xliii. 10, bound to execute without fraud.

§ In this v. every alternate metre is explanatory of the preceding; and the explanation is assisted by the translation *even*, instead of *and*. In the next v. excellently Dr. B.; *Tilters, who shall tilt him down; even his vessels shall empty, even their pitchers shall dash in pieces*. Such beautifully poetical allegories in the prophets have occasioned the Christian, and possibly the Jewish, interpreters from the earliest times to allegorise wherever they could not readily comprehend a literal meaning.

|| LXX. Also, v. 18. participle paul.

¶ LXX.

16. "Near-is the-destruction-of Moab; it-^{*}must-come;
 "Even-his-calamity hasteth apace."
 21. "Even-† written-law hath-come against"——
 26. "Leave-thou-him-to-his-excess; because against Je-
 "hovah
 "He-hath-magnified-himself: even-clap-thou-the-
 "hand at-Moab in-his-sickness;
 "That-he-may-become a-derision at-length himself.
 27. "† For-hath not the-derision
 "Been to-thee Israel?
 "Could-he among-thieves be-found,
 "That (‡d. d.) him thou-art-always-alert-in-attack-
 "ing?"
 29. "¶ We-have-heard-of the-prosperity-of the-Moabites,
 "They-have-been very proud, even-prosperous:
 "Even-¶ have-we-heard-of-their-arrogance, even-of-
 "the-exaltation-of their-heart.
 30. "I have-known the-haughtiness** of-their-nobles:
 "Not accordingly have-been-their-performances."

Thus far the prophet in the name of Jehovah,
 which he again resumes at v. 33.: but, the two inter-

* For this use of the preposition and infinitive, see Interpretation of Is. viii, 1.

† The punishment denounced by the written law of Jehovah.

‡ Moab is in this v. addressed, and accused of treating Israel as a thief. See Num. ch. xxiii., &c. The beginning of the v. means, Hath not Israel been to thee, Moab, the derision?

§ LXX.

¶ Is. xvi. 6. and see Bp. Horsley on Hosea, v. 5. C.

¶ The verb of the first metre is comprehended in the connective Vau.

** See interpretation of Is. xvi. 6, p. 60.

mediate verses, and also v. 36, appear to be his private lamentation for Moab.

31. " *Therefore for Moab will-I-lament :
 " Even-for-Moab, the-whole-people, I-will-cry-aloud :
 " Unto the-men-of Kir Heres
 " Shall-repeat my-weeping Jaazer.
32. " I-will-weep for-thee, thou-vine-of Sibmah !
 " Thy-stragglers have-passed the-sea :
 " Unto Jaazer have-even-come
 " The-lords-of the-nations : upon thy-summer-fruits,
 " Even-upon thy-vintage † a-spoiler hath-fallen."
35. " Even-will-I-cause-to-cease to-Moab him-who-sa-
 " crificeth
 " In-‡ a-chapel ; even-him-who-offereth-by-fire to-
 " his-gods."
- 36, end. " Because the-reserves, which-he-had-made,
 " § have-perished."
38. " Upon all the-house-tops-of Moab,

* Many passages and expressions, Dr. Blayney observes, will be found in this chapter, which Jeremiah hath borrowed from a prophecy of Isaiah, chh. xv. and xvi. With v. 32. compare Is. xvi. 8. 9. without expecting too rigid a conformity between the passages.

† Mr. Parkhurst understands Is. xvi. 9. with Vitringa ; ' the-shout [of the plundering enemy] hath-fallen.'

‡ Dr. Jubb's distinction between places of worship and high places, communicated to Bp. Lowth on Is. liii. 9, although not recognised by Abp. Newcome, Dr. Blayney, and Mr. Parkhurst, is adopted by the author of these sheets : but, Bp. Horsley's translation of *Bama*, במד, chapel, Hosea x. 8., is preferred, because of the other original word for, Altar, or place of sacrifice. The *Bama* appears to have been appropriated to idolatry.

§ At v. 37. ' cuttings,' see xvi. 6. and Dr. Blayney on Zechariah, xiii. 6.

- "Even-down-to-its-open-places all-is wailing :
 "Surely I-have-broken Moab,
 "As-a-vessel in-which no-one hath-delighted."
 40. —"Shall-not, as-an-eagle, *one-fly?
 "Even-he-shall-†expand his-wings against Moab."
 44. —"Surely I-will-bring ‡ lamentation"——
 45. "Within-the-sound-of Heshbon have-they-halted,
 "§ who-displayed-the-standard :
 "Surely a-fire hath-gone-forth from Heshbon ;
 "Even-a-flame from-the-palace-of Sihon ;
 "Which-hath-consumed a-||quarter-of Moab,
 "Even-the-capital-seat-of the-sons-of tumult."
 46, end. ————"thy-sons (d.),
 "Even thy-daughters into-captivity."
 47. —"¶ In-an-after-course-of the-days;"——
 "Thus far a-written-law for-Moab."

Dr. Blayney esteems Num. xxi. 27—30. an ancient prophecy; from which all, but the first metre, of v. 45, and also v. 46, are borrowed. Bp. **Lowth considers the passage as a part of an Amoritish song of triumph for a victory obtained over the Moabites.

* Nebuchadnezzar.

† xlix. 22. Compare also vv. 43, 44. with Is. xxiv. 17, 18.

‡ Dr. B. from the Chaldee and Syriac dialects. Moab, the Moabites, uniformly masculine in both the prophets: see note on v. 2.

§ Read כח, characteristic of benoni Hithpahal: conjecture also gives a meaning to the first word.

|| A large portion of the country, and the whole of its northern skirt. See parallel passage, Num. xxi. 28—30.

¶ So xlix. 39, and Is. ii. 1.: but, in Is. public translators say, *the last days*; in Jeremiah, *the latter days*, both passages.

** Prælect. iv.

That which Jeremiah applies, as a prophecy of still future events, expresses in the præter tense the certainty of its completion. The citation in Numbers might be thus metrically rendered.

27. Come ye ; [say they, as warrior warrior meets ;]
Be Sihon's city built : be peopled Heshbon's streets.
28. Surely a fire from *skilful Heshbon sent,
From Sihon's capital a flame that went,
Its rage on Moab's royal seat hath pour'd ;
And Arnon's idol temples hath †devour'd.
29. Moab ! 't is thine to drink of woe the draught ;
While Chemosh hands the cup with ruin fraught !
Whose captive sons, unslaughter'd by the sword,
Whose exil'd daughters serve the victor lord.
30. E'en is a ‡lampless waste to Dibon spred :
E'en Heshbon's §wives our conqu'ring troops have led ;
And e'en to Medeba, and Naphe far,
Have ||fann'd the vengeful ¶fire, and hurl'd the flames
of war.

Ch. XLIX.

1. " Concerning-the-sons-of Ammon thus hath-spoken
" Jehovah ; Are-sons not to-Israel ?
" Is an-heir not to-him ?
" Wherefore hath-taken-possession Milcom **of-him ?
" Even-why-hath- **Ammon in-his-cities dwelt ?"

* The *deviser*, as the word Heshbon imports. See Jer. xlviii. 2. for the paronomasia.

† LXX.

‡ Mr. P. on נ. No lamp, no inhabitant.

§ LXX.

|| LXX.

¶ LXX.

** These two words in the original, dividing the intermediate

- 2, end. "Even-shall-^{*}Israel drive-out his possessors.
 3. "Howl-thou, thou-Heshbon! surely hath-been-laid-
 " waste
 " †The-metropolis;"—
 4. —" ‡Flowing-as-is thy-valley, thou-perverse daugh-
 " ter!
 " Who-trusteth in-her-treasures, § who-saith;
 " Who can-come unto-me?"
 7. "Concerning-Edom thus hath-spoken Jehovah;
 " Is-not any-more wisdom?
 " In-Teman hath-perished counsel?
 " || For-the-prudent hath-been-too-redundant their-
 " wisdom?"

word between them, and taking each a letter at their end, supposing those letters to have been a Vau and a final Nun, give the reading proposed. 'Him' and 'his cities,' clearly Israel.

* Heb. Even-shall-drive-out Israel his-possessors, the Ammonites. The city Rabbah, feminine. Her daughters, the lesser cities and towns. See Dr. Blayney.

† Rabbah. An He emphatic, and Resch at the end. See Dr. B.'s note on 'the fences.'

‡ The address is-to Rabbah on the river Arnon, which formed a defence to this metropolis by overflowing the valleys that surrounded it.

§ The metre requires one word; and two MSS., three old editions, and LXX Comp. favour the admission of two. See Dr. B. The latter word, as the metre allowed, was omitted at the instance of a pupil ten years of age; with whom the Psalms in the original have been read through twelve times in as many months, and who in them has been accustomed to the uniform omission of the superfluous last word of such sentences as 'The fool hath said in his heart.' In Gen. xvii. 17., as well as in the Psalms, the omitted word appears a gloss upon the meaning of the verb in the sense, *so think*, as Is. xxxviii. 10. But the gloss seems older than the LXX.

|| Have the prudent been too wise for themselves? or, as Dr. B.,

- 8, end. —“his-*sore-visitation.”
9. “Have grape-gatherers come
 “Unto-thee, who-† have-not left
 “Gleanings? have thieves
 “By-night, who-have-destroyed ‡ after-having-
 “enough?”
11. “Thou-§forsaken! thine-orphans am-I to-preserve-
 “alive?
 “Even-thy-widows! upon-me will-ye-rely?”
12. “Surely thus hath-spoken Jehovah;
 “Have-not, they-who not ||according-to-written-
 “law
 “Were-to-drink-of the-cup, assuredly drunken?
 “Even-thou, the-same-who should-have-been-alto-
 “gether cleared-away,
 “Shalt-thou-not-be ¶altogether cleared-away?
 “Surely thou-shalt-assuredly drink.”
- 13, end. “Her-cities shall-be wastes-of **ancient-
 “times.
- 18, end. “Shall-not dwell there a-man-of-condition,

Hath the wisdom of the prudent overshot itself? See Obadiah, 3—9.

* Plural of intensity. Dr. B.

† Future relative; their having left gleanings having been future to their coming: therefore the verb is in the future, according to the Hebrew idiom, with a past signification.

‡ The LXX read a Yod where Lamed is wanted for the sense given. The question is to be answered in the negative: but, the total stripping, which gleaners omit, and the superfluous destruction, which thieves in haste decline, Jehovah would effect upon Edom.

§ The widowed nation Edom, and her widows, are in this verse addressed.

|| See Dr. B. on this verse.

¶ Repeat the gerundial infinitive; and see xxx. 11. xlv. 28.

** See note on xxxii. 40.

- “Neither-(d.) shall-sojourn in-her an-*human being.
 19. “† Shall-not-I, as-a-lion ascendeth
 “From-a-‡ thicket-of Jordan against a-fold (d.),
 “When I-disturb-§ her, make-|| every-one-to-run
 “from-upon-her?
 “Even-who-is the-¶ chosen-agent whom-against-her
 “I-commission?
 “Surely who is-as-I-am?
 “Even-who will-* *appoint-to-me-a-time? even-who
 “†† is-this
 “Shepherd, who will-stand before-me?”
 20, end. “Most assuredly ‡‡ they-shall-be-dragged-
 “away
 “From-the-young-of the-flock: most-assuredly
 “Shall-be-astonished on-their-account their-fold.
 21. “At-the-noise-of their-fall hath-trembled the-land:

* See v. 33. and l. 40. Heb. A son of a man. Dr. B. thinks a distinction is between a constant dweller and an occasional sojourner; not between a rich and a poor man, which latter even should not be left.

† See l. 44—46.

‡ Thus correct xii. 5. from Dr. Blayney on Zechariah, xi. 3. and Bp. Horsley on Hosea, v. 5.: but in Zechariah both the word and the parallel preceding it seem figuratively to denote the Temple.

§ Edom, the land, feminine.

|| Him, i. e. every great man dwelling, and every son of man, or son of a poor man, sojourning, v. 18.

¶ Nebuchadnezzar.

* * To meet me in contest. Mr. P.

†† What Edomite shepherd will oppose Nebuchadnezzar? Of shepherds, see xxiii. 1.

‡‡ The inhabitants of Edom, as the sheep of a fold, v. 19.

"An-outcry-of-it upon-*the-sea (d.) hath-been-
" heard (d.).

22. " Shall-not, as-an-eagle, † one-tower, even-fly?

" Even-shall-he-not-‡ expand his-wings over Botsra?

" So-that-shall-be the-heart-of the-warriors-of Edom
(d. d.)

" As-the-heart-of a-woman in-pangs."

25. " How is-§ she-not || forsaken,

" A-city-of praise, a-place-of-concourse ¶ affording-
" joy?"

29, end. " Even-let-them-proclaim concerning-** them;
" †† A-banisher-of all-around."

32, end. — " even-from-all ‡‡ who-pass-§§ him
" Will-I-bring their calamity.

33. — " A-desolation for ||| a-long-time-to-come:"—

Ch. L.

5.11 " For-Sion they-shall-ask the-way:

* Doubtless the sea of bulrushes, or Red Sea: but the text wanted not what appears a gloss.

† Nebuchadnezzar. See xlviii. 40, 41., and Is. xl. 31.

‡ Or, spread forth, xlviii. 40.

§ Damascus.

|| Forsaken as a widow, v. 11. and Is. lxii. 4.

¶ See Interp. of Is. viii. 6. p. 43.

** Them, their moveables.

†† vi. 25., xx. 4. 10., xlv. 5., Lam. ii. 22., Ezek. xxi. 12., and Ps. xxxi. 15. This appellation of Nebuchadnezzar a reason for moving.

‡‡ xxiii. 20.

§§ Him, the nation, masculine; as v. 31. where, in the next line, they, the people, plural.

||| See Dr. Jortin, quoted above, p. 252, and Interpr. of xxv. 9.

¶¶ In v. 4. commences a clear prophecy of the restoration of both Israel and Judah from Babylon.

" Thither straight-forward they-shall-^{*}come :

" Even-they-shall-be-joined unto Jehovah

" In-a-covenant-of tancient-times, which-shall-not
" be-forgotten,"

7, end. " The-fold-of acquittal, even-the-† expectation-of
" their-fathers."

11. " Because ye-rejoice; because ye-triumph,

" Ye-plunderers-of mine-inheritance! because ye-[§]ex-
" patiate,

" As-an-heifer who-treadeth; even-because-ye-||neigh
" as-steeds ;

12. " Hath-been-ashamed your-mother exceedingly ;"—

14. " ¶ Be-ye-arrayed against Babylon"—

15. —" Hath-been-effected her-^{**}destruction : have-fallen
" her-battlements :"—

17. " A-sheep scattered is-††Israel :

" Lions have-driven-him-about : first-hath-devoured-
" him

" †† The-king-of Assyria ; and-this next

" Hath-eaten-him-bone-and-all, Nebuchadnezzar,
" king-of Babylon."

20, end. " Because I-shall-have-^{§§}pardoned those-whom
" I-shall-have-permitted-to-remain.

* Is. xxxv. 10.

† xxxii. 40., xlix. 13., li. 26. 62., Is. xxiv. 5.

‡ xiv. 8., xvii. 13.

§ Mal. iv. 2., and Mr. P.

|| All present tense, Dr. B.

¶ Imp. Niph. ך lost in the suffix of the preceding word, 'her-wounds;' which also should be the rendering in xlix. 17. On the latter part of the verse see Dr. B. on Zech. i. 21.

** Prefix מ. xlix. 32.

†† The twelve tribes.

‡‡ Shalmeneser.

§§ The meaning of acquittal, commonly translated righteousness. All who had been permitted to return from captivity, had been acquitted of idolatry, and were no more disposed to it. Vain

21. "Against the-land-of *redoubled-rebellion ascend-
 " thou,
 " Against-it: even-tupon its-inhabitants
 " Fall-thou, thou-sword!"—
- 24, end. " Because against-Jehovah † thou-hast-risen-in-
 " arms."
26. " Advance-ye against-her, ye-‡ pick-axes!
 " Break-ye-open her-granaries: pile-ye-her-up,
 " As heaps-of-grain: even-utterly-destroy-ye-her;
 " Let-not be to-her any-thing-left.
27. " Destroy-ye all her-|| fruits:
 " Descend-ye to-slaughter."—
34. " Their-¶ vindicator is-strong; Jehovah is-his-name:
 " He-will-assuredly maintain their ** cause;
 " So-as to-occasion-an-agitation to-the-land;
 " Even-to-cause-trembling to-the-inhabitants-of Ba,
 " bylon.
35. " A-†† sword-shall-be against the-Chaldeans;"—

would be the search for the idolatry of Israel, and for the national sins of Judah.

* The national idolatry of the Babylonians, v. 38, and their profanation of the temple at Jerusalem, vv. 24. 28., and end of li. 11.

† The preposition and verb are here the same as in v. 18, where the public translators are to be preferred to Dr. B.

‡ See n. on v. 21. In-the-land, v. 22. d. Against Babylon, the hammer of the whole earth, v. 23, the sword of Cyrus is invoked to cut it asunder, and the sharp instruments of the Persians, v. 26, to break open and destroy her. See also li. 20, where possibly is the right word in v. 26.

§ Is. xlv. 13.

|| LXX preferred to Bp. H. on Hosea, xiv. 2.

¶ The vindicator of Israel and Judah, see note on Is. lx. 16.

** Something more than verbal controversy. Also li. 36., Ps. xxxv. 1., and Judges xii. 2. Mr. P.

†† Figuratively, successful war.

39. —“neither again
 “Any-more for-*ever (d.) shall-she-be-inhabited
 “From generation to-generation.
 40. “As-the-overthrow †very-great of Sodom,”—
 41. “Is-not a-‡people coming from-the-north?”—
 43, end. “§Distress hath-taken-hold-of-him; pain, as-
 “of-a-woman-in-travail.”

Vv. 44, 45. are applied to Babylon, as the parallel passage, xlix. 19, 20. is to Edom.

Ch. LI.

1. —“Even-against the-inhabitants-of the-land-of
 “||Chaldea a-destroying ¶wind.”
4. “Even-let-fall-down the-**soldiers in-the-land-of
 “Chaldea, even-the-transfixers in-her-streets.
5. “Surely hath-not been-forsaken

* For victorious time, or a very long time. See Dr. Jortin, quoted above. But see also additions on Is. xxv. 8., and Lam. v. 20. In v. 37., for the sense of ‘effeminate,’ see li. 30., and Dr. B. on Lam. ii. 20.

† See add. on Is. xiii. 19.

‡ With the description of the Persians in this and the following v. compare the parallel passage descriptive of the Babylonians, vi. 22, 23.

§ Dr. Blayney makes two lines, of two words each, from this metre; having professed to follow the metrical plan of Bp. Lowth.

|| The metre requires the full reading, as in the Chaldee of l. 45, on which see Dr. B. The Athbash, or contrary direction of the alphabet, gives the proper name in this place as well as in v. 41, and xxv. 26. See Dr. B. Appendix.

¶ A destroying enemy. Image taken from thrashing, upon eminences, where the wind separated the chaff.

** Dr. Kennicott, State of Hebrew Text, p. 114. See also vv. 47. 49.

- “ Israel, even-*Judah, of-his-god ;”—
 “ Surely †their-land hath-been-filled
 “ With-guilt on-account-of-the-†sanctuary-of Israel.”
 6. —“ That-ye-be-not cut-off in-her-§punishment :”—
 7. “ A-golden cup in-the-hand-of Jehovah
 “ Hath-been-|| Babylon, intoxicating all the-¶land :
 “ Of-her-wine have-drunken nations :
 “ Therefore they-** have-been-greatly- †† agitated
 “ (d.).”
 9. —“ Surely hath-reached unto the-heavens
 “ Her-†† written-law : even-it-hath-been-lifted-up un-
 “ to the-skies.”
 11. “ Make-ye-bright the-arrows : repair-ye
 “ The-§§ shields : hath-raised-up Jehovah
 “ The ||| wind, ye-kings-of Media.”
 14. —“ Surely I ¶¶ have-filled-thee with-men,
 “ As-with-locusts, who-shall-responsively-utter against-
 “ thee a-shout.”

* Exegetic of Israel, and referring to the two tribes alone.

† The Chaldeans.

‡ See note on l. 21. vv. 6, 7, 8, the prophet to the inhabitants and sojourners, l. 40.

§ For this sense, among other examples, see iv. 15., Gen. xix. 15., Lam. ii. 14., iv. 6. 13. 22., v. 7., and Ezek. xiv. 10.

|| Trs.

¶ See Interp. of xxv. 29—33.

** F. rel.

†† LXX.

‡‡ Babylon's idolatrous practices. The verse is the reply of the inhabitants and sojourners addressed v. 6.: and they propose leaving the city and going into the country.

§§ Mr. P. V. 10. is Jeremiah to his countrymen ; 11, 12. to the kings of Media ; 13, 14. to Babylon.

||| The destroying kings of Media : see v. 1. and Dr. B. Appendix.

¶¶ The pronoun followed by a prophetic præter. End of v. 13. “ Thou-slave-of thy gain !”

15—19. See in x. 12—16.

20. “ *Battle-ax ! thou-shalt-be to-me

“ My-weapon-of war ;”—

26, end. “ Surely desolations-of †ancient-times thou-
“ shalt-be.”

27, end. “ Cause-ye-to-ascend cavalry, as-the- ‡lambent-
“ locust bristled.”

29. “ Therefore-§hath-trembled the-land, even-§hath-it-
“ been-in-pain :

* Possibly the word in l. 26, a Phe instead of a Koph. The address to the battle-ax ends with v. 24. and seemingly ‘ in-Sion :’ because the following word abruptly diverts the address of Jehovah.

† See v. 62, and l. 5. Babylon, the ‘destroying mountain,’ that destroyed ‘all the land,’ (in the limited sense, as in ver. 7,) which was to be ‘a mountain set on fire,’ is addressed in vv. 25, 26.

‡ Vv. 27, 28, seem addressed to Ararat, Minni, and Ashkenaz, probably countries abounding in horses for cavalry. The lambent locust is by Michaelis, quoted by Mr. Parkhurst, esteemed to have been the chafer. This comparison of cavalry with the locust appears adverse to Abp. Newcome’s opinion of Joel ii. that a march of locusts is therein described. See him on Joel, and Preface to Ezekiel, p. xlvi. Four species of locusts are noticed by Joel, i. 4., and ii. 25. In the order of the former verse, the cutting locust hath appeared to signify Retsin, king of Syria ; the numerous locust, Pekah, king of Israel ; the lambent locust, Sennacherib ; and the consuming locust, Nebuchadnezzar. The former part of Joel ii. hath been considered a poetical description of the Babylonian invasion : and, in answer to Abp. N.’s first note on ver. 7, who will say that an Hebrew poet might not choose to describe his real object under a similitude, and at the same time assert that his similitude was like the real object?

§ Future relatives in the sense of prophetic præters : so also the first verb of v. 31. The rest prophetic præter to the end of v. 32.

- “ Surely hath-arisen against Babylon
 “ An-arrangement-of Jehovah,”—
31. “ Courier to-meet courier *then-ran;”—
 32. “ † From-its-extremities the- ‡ passages”—
 33. “ The-time-of the- § treading-of-her”—
 34. “ Hath-devoured- || me, hath-exceedingly-distressed-
 “ me a-king-of Babylon :
 “ He-hath-left-me a-vessel-of emptiness :”—
35. “ The-indignity upon-my- ¶ dead-bodies let-be-upon
 “ Babylon ;”—
 ——“ saith ** Jerusalem.”
39. “ Whilst-they-arc-hot I-will-supply their drink ;
 “ Even- †† I-will-make-them-to-drink-abundantly, that
 “ they-may-be-joyous, and-then-sleep
 “ A-lasting sleep, from-which-they-may-not awake.”
46. —“ For-shall-come in-a-year the-rumour, even-its-
 “ ‡ ‡ attendants :”—
47. —“ When-I-will- § § notice the graven-images-of”—
49. “ As Babylon hath-made-to-fall
 “ The-soldiers-of Israel, so before-Babylon

* See preceding note. The tenses in 29—32 are expressive of the celerity with which the business was executed, after the preparation made, vv. 27, 28.

† LXX.

‡ Passages of the river, and porches of the houses. Dr. B.

§ The threshing-floor, trodden by beeves to beat out the corn. Mr. P.

|| Suffix of the sing. n. Keri, and Dr. K., State of Hebr. Text, p. 515. The inhabitress of Sion, or Jerusalem, is the speaker of vv. 34, 35.

¶ Mr. P.

** Or, a widow, or bereaved matron of Sion or Jerusalem.

†† Also ver. 57. On ver. 38, see Dr. B. on Zech. xi. 16., third note.

‡‡ The Medes and Persians.

§§ Also v. 52.

“ * Have-fallen the-soldiers-of the-whole † country.”

50, end. “ ‡ Ascend upon your-heart.”

55. “ § Besause hath-laid-waste Jehovah

“ The [-city] Babylon, even-hath-destroyed-it;

“ From-it-proceedeth a-great voice;”—

59, end. “ When-Seraiah was-|| conductor-of a-present!”

* Pr. pr.

† Dr. K. See v. 4. For a sublimity of comparison like to that in ver. 48. see Is. xiii. 10., xxiv. 23., xxx. 26., lxxv. 17.; Joel ii. 10., iii. 15, 16.; Amos viii. 9.; and Matth. xxiv. 29.

‡ Be uppermost. See iii. 16., vii. 31., xlv. 21. The ver. is to the captives and Babylonian proselytes, who answer in the ensuing verse.

§ Abp. Secker, in Dr. B.'s Appendix. End of 52, ‘ soldiers.’ See v. 4

|| See Dr. B. and on ver. 58.

*Chapters in the preceding Sheets, according to
Dr. Blayney's Arrangement.*

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READINGS AND INTERPRETATIONS
OF
LAMENTATIONS.

CH. I. The prophet is the speaker, ver. 1—9. on the subject of Judah and Jerusalem, after the captivity of Jehoiachin or *Jeconiah by Nebuchadnezzar: but, at the end of ver. 9. and of v. 11. he addresses Jehovah in the person of Jerusalem. In the same person, vv. 12—16., the passengers on the road near the deserted city are also pathetically addressed. The prophet, who had interposed with vv. 10, 11., again appears in v. 17.; after which he represents Jerusalem speaking to the end of the chapter, vv. 18, 19., publicly to all persons, and 20—22. to Jehovah.

5. "Have-been her-distressers superior; her-enemies
"Have-been-at-ease; because Jehovah hath-afflicted-
"her;

* Chh. i. ii. iii. appear from internal evidence to have been all written in the reign of Zedekiah, and chh. iv. v. after his flight and captivity, as will in place be noticed.

" On-account-of a-multitude-of her-revolts her-children

" Have-gone into-captivity before a-distresser."

7, *end. " When-had-fallen her-people into-the-hand-of
" a-distresser,

" Even-that-was-not an-helper unto-her when-saw

" Adversaries, they-laughed at her-†discontinuance.

8. " Hath-greatly ‡sinned Jerusalem :

" Therefore as-a-removed-woman hath-she-been :

" All, who-had-been-accustomed-to-honour-her, have-
" despised-her :

" Surely they-have-seen her-nakedness :

" Also herself sigheth ;

" Although-§she hath-turned backward.

* Dr. Blayney says of the end of this verse : ' Some persons have been willing to discard this line, as well as the fourth in ch. ii. 19., but for no better reason than because all the other periods in the two chapters consist of three lines only.' They consisted of three lines, as he and Bp. Lowth might have divided them. But, the first verse metrically divides itself into two lines of three words each, and two of four words each : the second into six of three words each : the third into two of three words, one of four, and two of three : the fourth into three of three, one of four, and one of three : the fifth into four of four ; in which verse the metre may direct the punctuation : the sixth verse makes four lines of four words each : the seventh six of four ; admitting the preposition and suffix, the reading of one MS. and Chald. after the verb substantive. The three last metres of this verse seem to direct the translation here given. See the Introduction, and note on ii. 19. hereafter.

† The discontinuance, or ceasing, of her prosperity.

‡ For the various meanings of the original of this word in the book of Lamentations only, see iii. 39., iv. 6. 13. 22., v. 7. 16.

§ For this ellipse, see the former part of the third rule, in Introduction, pp. vii. xx.

9. " Whilst-her-pollution hath-been-in-her-skirts, she-
 " hath-not called-to-mind
 " Its-consequence : therefore-she-hath-been-brought-
 " down wonderfully ;
 " Is-not a-consoler *unto-her."
12. " † May-it not-be to-you,
 " All who-pass the-way !
 " ‡ Nevertheless-observe-ye, even-regard-ye : is
 " Sorrow such-as-my-sorrow ? which
 " Hath-happened unto-me, whom hath-afflicted
 " Jehovah in-the-day-of the-heat-of his-anger."
14. " Watch-hath-been-set upon my-revolts :
 " In-§ mine-hands they-have-|| rolled-themselves-up ;
 " they-have-¶ ascended
 " Upon my-neck ; they-have-caused-to-stumble my-
 " strength :
 " Hath-* cast-me Jehovah upon-mine-hands ;
 " I-am-not able to-rise-up.
15. " Hath-beaten-down all my-valiant-men Jehovah :
 " In-the-midst-of-me he-hath-proclaimed against-me
 " †† an-assembly,

* From this place, excepting v. 10., the three first metres of v. 11., and the whole of v. 17., she vents her sighs [v. 8.] in pathetic language.

† Conj. לו לא לנכ. It, sorrow.

‡ Transpose the verbs, as in v. 11.

§ LXX.

|| The numerous revolts, or idolatries, of Jerusalem appear all about her, strictly guarded that none may be concealed, more than filling her hands, rolling themselves up to her shoulders and neck, and by their weight occasioning her to bend and stumble. Allusion seems to be to burthens and the bearers of them.

¶ LXX. ** Dr. B.

†† Nations, v. 10. Chaldees, Syrians, Moabites, Ammonites, 2 Kings xxiv. 2. See also v. 17., ii. 16. 22., iii. 46.

"To-crush my-choice-youths: a-*wine-vat hath-
"trodden

"Jehovah, for-the-~~virgin~~ daughter-of Judah."

18. "An-†acquitter is-the-same Jehovah,

"Although his-commandment I-have-disobeyed."—

* See Is. lxiii. 2, 3. Effusion of blood, punishment of idolatry. In next ver. the metre admits repetition of 'mine-eye,' which seems emphatic.

† The noun is in the active sense formed from *Pahul*. Thus Pss. xi. 8., cxvi. 5., cxix. 75. 137., cxxix. 4., cxli. 5., cxlv. 17. Jerusalem here appears to derive consolation from her punishment, that thereby she was acquitted of her idolatrous disobedience: and this seems to have been the Jewish religion with respect to offences, or rather the great national offence of idolatry, committed against Jehovah. Offences of individuals may be believed to have been left for punishment by the magistrate, with the exception alone of the few recorded instances of miraculous vengeance; but, the national offence was punished by invasion and captivity, often called the sword, the famine, and the pestilence, because by these the destruction was great upon such occasions: after a time, for instance, seventy years of captivity, came restoration; when the people of Jehovah, having undergone the punishment by him appointed and inflicted, were acquitted, as in a court of justice, according to the forensic meaning of the original word. Cyrus was the original Messiah, or appointed instrument of restoration. Upon this simple religion, not of individuals, nor yet of nations, but of one only nation comprehending the twelve tribes, what has been built is wonderful! Let answer for it Origen, Church of Rome, Jerome; among many of their predecessors, contemporaries, and successors. See Interpretation of Is. xxxii. 16, 17., li. 5., liv. 17.

Of v. 17. in our prophet it may not be immaterial to observe, that in the original a preposition precedes the third word, which neither the LXX express, nor the usage of the prophet, xlviii. 40., and xlix. 22., nor yet of Isaiah xiv. 11, authorises after the same verb.

19. "I-have-remonstrated against-my-^{*}lovers, that-they
"have-proved-false-to-me:"—

20, end. "Because I-have-greatly rebelled, from-without
"Hath-bereaved a-sword, †even-death within."

21, end. "Surely thou hast-effected, thou-hast-intro-
"duced

"A-day, thou-hast-proclaimed; even-they-‡have-
"been as-I."

Ch. II. The prophet in his own person laments the ruin of his country, minutely describing both its §public and its private effects, to the end of v. 19. Jerusalem speaks, 20—22.

3. —"He-hath-made-to-turn back || his-right-hand
"From-before an-enemy; even-he-hath-kindled
"against-Jacob,

"As-a-fire, a-flame devouring around. .

4. "¶ He-hath-bent his-bow, as-an-enemy :

* See interpretation of Is. lvii. 3—10.

† Vau instead of Caph, and transpose.

‡ Future relative-converted by Vau into a præter, and prophetic. The enemies seem to have been principally the Edomites: and the prophecy concerning them in these two last verses from the mouth of Jerusalem appears in other words in iv. 21, 22. expressed by the prophet in his own person.

§ The splendour of Israel, Is. lx. 13., and the footstool, are the temple.

|| Israel's.

¶ This verse consists of two lines of three words each, one of four, and two of three; like ver. 7. ensuing, and vv. 3. 14. 18. of ch. i.: but, it is more regular than any one of them, as its sense and metre run equally together. It wants not, therefore, Bp. Lowth's supply of two words from the Chaldee Paraphrase. See his Prelim. Diss. to Is. p. xl. note.

- "Hath-been-erected his-right-hand, as-a-distresser:
 "Even-he-hath-slain *all who-had-been-desired by-
 "the-eye:
 "Upon-the-tent-of the-daughter-of Sion
 "He-hath-poured as-a-fire his-fury."
 6. "Even-he-hath-violently-stripped-†thee, as-a-garden,
 "of-thine-hedge:"—
 11. "Have-been-consumed in-tears mine-eyes;
 "Have-been-greatly-disturbed my-bowels: hath-
 "been-poured-out upon-the-ground
 "My-‡dignity; upon-account-of the-ruin-of
 "The-daughter-of my-people: in-the-overwhelming-
 "of infant,
 "Even-suckling, in-the-open-places-of public-con-
 "course."
 13. "What shall-I-§attest-concerning-thee?"—
 "Surely great as-a-sea is-thy-ruin:"—
 14. "Thy-prophets have-seen concerning-thee
 "||Vanity, even-folly; neither have-they-relied
 "Upon thy-¶punishment, that-shall-be-reversed
 "Thy-captivity: but-they-have-seen concerning-thee

* Every youth. Chaldee gloss.

† The daughter of Judah, v. 5.

‡ LXX. The upright posture of a man and the elevated supereminence of a prophet were laid low upon the ground in tears and humiliation. Public translation and Dr. B.; 'My liver:' but, whether a copious discharge of bile, occasioned by vexation and fretting, would have become the prophet, is to be considered.

§ Micah vi. 9.

|| See note on the interpretation of Jer. vii. 4. It is apprehended, that the original of this word denotes an idol also in Pss. xii. 2., xxiv. 4., xxvi. 4., xxxi. 7., xli. 6., lx. 11., lxxxix. 46., cviii. 12., cxix. 37., cxxxix. 20., cxliv. 8. 11. Compare also Ezek. xiii. 9, 10.

¶ See iv. 6. Jer. li. 6.; Ezek. iv. 4. 5. 6. 17. and *passim*: also note on i. 18.

“ Vain sufferings, even- * rejections.”

18. “ Hath-cried-out †their-heart; Unto Jehovah,

“ Thou-‡desolate daughter-of Sion! suffer-thou-to-
“ descend

“ As-a-torrent tears by-day, even-by-night :

“ Give-thou not intermission to-thyself:

“ Let-not §rest, ||daughter! thine-eye.

19. “ ¶Arise-thou! cry-thou-aloud in-the-night!

* Rejections more than temporary if the prophets saw, they were vain or unreal sufferings. Only unbelieving Jews are now rejected, or they who deny the abolition of the ceremonial law. Others, under the name of Christians, cover the part of the world called Christendom, and are diffused over various countries of the habitable globe. Thus, the kingdom of heaven, by the means of the founder of the improved religion, is not only come, but very widely extended.

† Even the enemy, as well as the passenger, had a heart for pity. See v. 17.

‡ A transcriber in his haste is supposed to have passed over the object of invocation to the invocation itself three words beyond, and thus to have written the two first letters of the verb instead of the letter Schin. Some succeeding transcriber, either preferring the plural, *walls*, to the singular, or ignorantly led by the termination of the following word, may have changed an He into a Thau. The error of a transcriber is also apparent in iii. 57. where, in his haste, he had written the first letter of the fourth word, instead of the third; and as it happened to be an *מ*, and the third word a verb of the first person præter, to preserve the fairness of his copy he added the radicals to his *מ*, and made a first future.

Of the transposition of the alphabetical order, in the initials of vv. 16, 17, it may be believed, that the Hebrew poets did not at all times restrain themselves from such a poetical licence as violated their general rule,

§ iii. 49:

|| The Alexandrine MS. of the LXX gives this reading.

¶ This verse consists of but six metres, the first and fourth con-

“ At-the-beginning-of the-watches pour-thou-out, as-
 “ water,
 “ Thine-heart before the-face-of Jehovah !

taining three words each, the others four ; as even the English reader may perceive by the present distribution of them : according to which it appears, that two of Bp. L.'s long verses, in his Prelim. Dissertation, may not inconveniently be divided into three, consisting one of three and two of four words each. This is the usual number of words or terms of a proposition in every metre ; and more than four, it is contended, in the Introduction to these sheets, exist not in any Hebrew metre. The difference, therefore, between this verse, verse 7 of ch. i., and v. 2. (for instance) of the same ch. is nothing in the number of metres, which are alike six in each of the three verses : but, in the number of words in each metre ; the six metres of v. 2. ch. i. consisting all of three words each, those of v. 7. containing all four words each, and those of this verse being composed all, excepting the first and fourth, as has been stated, of four words each. In these two chapters it may now be judged ; that the longest verses consist of but six metres, the shortest of four, and the remainder of five ; and that the variety which is sought in all metrical composition is attained, both in this respect and in the difference between the metres of three or of four words each. When also the regularity or irregularity of the metres is taken into the account, the system will admit of so many changes, that in these two first chapters of the Lamentations scarcely two verses are altogether similar ; as will appear in the following scale.

Ch. i. v. 1—3. 3. 4. 4.	Ch. ii.—4. 4 ^r . 4. 3 ^r . 3.
2—3. 3. 3. 3 ^r . 3. 3.	4. 4. 3 ^r . 4. 3.
3—3. 3 ⁿ . 4. *3. 3.	* 3. 3. 3. 4. 4.
* 4—3. 3. 3. 4. 3.	3. 3. 4. 3. 3.
5—4 ⁿ . 4. 4. 4.	4 ^r . 4. 3. 4.
6—4 ^r . 4. 4. 4.	3. 4. 4 ^r . 4.
7—4. 4. 4. 4. 4. 4.	3. 3 ^r . 4. 3 ^r . 3.
8—3. 4. 3. 3. 3. *3.	3. 3. 4. 5 ^r . 4.
9—4. *3. 3. 4. 3.	• 3. 3. 3. 4. 4.

- " Lift-thou-up unto-him thine-hands
 " For the-^{*}life-of thine-infants who-are-overwhelmed
 " By-famine at-the-top-of all the-streets.
 20. " †Observe-thou, Jehovah! even-regard-thou:
 " Whom hast-thou-made-to-befal thus?
 " Is-it-possible-that should-devour women
 " Their-offspring, the-infants-of their-own-nursing?
 " Is-it-possible-that should-permit-to-be-slain in-the-
 " †sanctuary
 " Jehovah the-priest, even-the-prophet?

Ch. i. v. 10—3. 3. 4. 3. 4.

* 11—3. 4. 3. 3. 3.

12—3. 3. 4. 3^a. 4. 4.

* 13—4. 4. 4. 3.

14—3. 3^v. 4. 3. 3.15—4. 4. 4. 4^a.16—4. 4. 4. 4. 4^a.17—3. 3. 3. 3^v. 3.18—3. 3. 4. 3^a. 3.

* 19—4. 4. 4. 3.

20—4. 4³. 3. 4^a. 4.21—4. 4^r. 4. 4. 4.22—4. 4. 4^a. 3. 4³.

Ch. ii—3. 3. 4. 4. 3.

3. 4. 3^r. 4. 3.

3. 4. 4. 3.

4. 4³. 4. 3. 4. 3.

* 3. 4. 3. 3. 3.

3. 3. 3. 4. 4. 3.

* 3. 3. 3. 4. 3.

4. 4. 3. 4. 4^a.

4. 4. 4. 4. 4.

3. 4. 4. 3. 4. 4.

3. 3. 3. 3. 3. 3.

3. 4. 4. 3. 3.

8. 4. 3. 4. 3.

^r. regent. ^a. nominative. ^o. oblique. ^k. keri. ^e. ellipse. ^v. verb.

* similars.

* The same word of the original at the latter part of v. 12. the public translators and Dr. B. render 'soul.'

† Jerusalem is represented by the prophet as pitied even by her adversaries, who from their heart give her the best advice, to turn to Jehovah in prayer, and even frame this supplicatory pleading for her. Equally unnatural, that women should destroy their offspring, and that Jehovah should permit the destruction of his priests and prophets!

‡ Therefore the sanctuary was still standing, and before Zedekiah's flight. See also i. 10.

21. " *Have-lie upon-the-ground in-the-streets
 " Boys, even-old-men; my-virgins, even-my-young-
 " men :
 " †They-have-gone into-captivity; they-have-fallen
 " by-the-sword :
 " Thou-hast-slain in-the-day-of thine-anger ;
 " Thou-hast-slaughtered; thou-hast-not spared.
22. " Thou-hast-convoked, as-on-a-day-of solemn-as-
 " sembly,
 " My-†banishers all-around;"——

Ch. III. The prophet appears personally to bewail his own calamities, in the first twenty verses: in the four following he expresses hope. Vv. 25—51. are tenderly addressed to Zedekiah, with the endeavour to continue him in obedience to the king of Babylon, and to excite his hope in Jehovah for future deliverance. Jeremiah exhorts the king to join him in a confession of public revolt, and in bewailing the public ruin. In vv. 52—63. he reverts to the sufferings which himself experienced from the courtiers of Zedekiah; and in 64—66. he foretells their destruction.

3. " §Indeed against-me, he-sitteth,

* Jerusalem not only pleads in v. 20, as advised by the enemy, but in 21, 22 renews and compresses in brief a pathetic description of her sufferings.

† The metre seems to require the reading of one MS. noted by Dr. B.

‡ Jer. vi. 25., xx. 4. 10., xlv. 5., xlix. 29.; Ezek. xxi. 12.; Ps. xxxi. 15. See also note on i. 15.

§ Thus correct Introduction, p. x.

"He-turneth his-hand all the-day.

4. " *He-hath-brought-to-decay my-flesh, even-my-
" skin :

" He-hath-broken my-bones : 5. *He-hath-built upon-
" me :

" Even-he-hath-compassed †around mine-head, so-
" that-it-hath-been-weary :"

11. " Into-my-way he-hath-†repeatedly-turned-aside;"—

15. " He-hath-saturated-me with-extreme-bitterness; he-
" hath-drenched-me with-wormwood."

18. " Even-I-have-said; Hath-perished my-superiority,
" Even-mine-hope by-means-of Jehovah :"

22. " The-paternal-affections-of Jehovah (d.) have-not
" been-exhausted :

* These alphabetical or acrostic sentences would seem to favour Bp. Lowth's system of long verses: but the metrical arrangement of such may occasionally vary from that of the acrostic without interrupting each other. A poetical licence of this sort may serve to break the monotonous regularity.

Add to the first verb of 7 and 9. its substantive, by a repetition of the word.

The metrical and acrostic arrangements thus vary in the following verses.

11. 12—3. 4. 3.

16. 17—3. 4. 3.

18. 19—3. 4. 3.

20. 21—4. 3. 4.

26. 27—3. 4. 4.

30. 31—3. 4. 3.

38. 39—4. 4. 4.

44. 45—3. 4. 3.

46. 47—3. 4. 4.

49. 50—4. 4. 3.

52. 53—3. 4. 4.

54. 55—4. 4. 3.

58. 59—4. 4. 3.

63. 64—3. 4. 4.

65. 66—4. 4. 4.

† 2 Kings xi. 8.

‡ As often as I endeavoured to avoid his attack. But, see Bp. Florsley, who on Hosea iv. 16, defends the public translators.

23. " *New-have-been his-compassions every-morning;
 " Surely great-is thy-† faithful-promise!"
25. " Favourable-is-Jehovah to-him-who-waiteth-for-him;
 " To-him ‡ who seeketh-him.
26. " Favourable-is-he; therefore-let-every-one-hope,
 " even-let-him-silently-expect
 " The-restoration-of Jehovah: 27. Favourable-is-he
 " to-§ a-warrior,
 " When || he-imposeth a-¶ yoke upon-his-youth:
28. " When-** he-dwelleth alone, even-is-silent:
 " When [a-yoke-] is-heavy upon-him:
29. " When-he-applieth upon-the-dust his-mouth;
 " If-peradventure there-be hope:
30. " When-he-presenteth to-his-smiter a-cheek;
 " When-he-is-filled-full with-reproach. 31. Surely
 " †† for-ever

* Transpose, with Dr. B., the last word of v. 22. d. the two preceding, and transpose 'v' to the beginning of the second metre of this verse. This conjunction appears to have been twice inserted in v. 22. to define what the prophet in v. 21. revolved in his heart: but, the metre rejects it, together with the gloss which follows it in the latter place.

† Jer. iv. 14., v. 1., vi. 8., vii. 28.

‡ Either the understood relative may accomplish the metre, or the two first terms of the verse, by the latter part of the third rule in the Introduction, pp. vii. xx.

§ Jer. xxvii. 12., xxxviii. 17.

|| Jehovah.

¶ Jer. xxvii. 12.

** The warrior, making no resistance to superior power divinely commissioned. The prudent meekness of an overpowered warrior, in the first metre of ver. 30, softening the rigour of his savage conqueror, has afforded an example, the interpretation of which has called for the imitation of all persons, whether conquered, or not.

†† Transpose; and read in a limited sense, 'for a long time,' as *passim*.

- “ Will-not cast-off Jehovah :
32. “ Surely although he-hath-afflicted,
 “ Yet-will-he-have-compassion according-to-the-
 “ *greatness-of his-paternal-*affection :
33. “ Surely he-hath-not acted willingly,
 “ In-that-he-hath-afflicted † persons-of condition.
- 34 †. “ The-crushing § into the-ground
 “ Every-one-of the-prisoners-of the-land ;
35. “ The-laying-low-of || the-written-law-of a-warrior
 “ Before the-face-of ¶ a-superior ;

* Keri, sixty-eight MSS., and seven editions, ‘multitude—
 ‘affections.’

† Zedekiah ; the warrior in vv. 27. 35. 39. The present comprehension of vv. 25—38. assigns this chapter to a time previous to Zedekiah’s rebellion. In the 20th verse of ch. iv. the king had shaken off the yoke, and was in the hands of his Babylonian enemies.

It is to be noted, that between a great man and a common man both the Hebrew writers and the Greek interpreters have made a distinction, by using separate words for each, which our English translators have omitted. A son of man may therefore in the Bible mean, either a person of humble origin, or a man of rank, according as the word is in the Hebrew or in the Greek. By another Hebraism, a son of God, or an angel of God, or a city of God, or a wind of God, or a spirit of God, may denote any thing very great or miraculous in its kind. By another also, the plural number, for example, seas or Gods, are not designed to express plurality, but intensity, as the great sea, which to the Hebrews was the Mediterranean ; and, the great God, their Jehovah. Well-retained advocates of opinion ! frown not on the spirit of criticism rising above the *esprit de corps* !

‡ Misfortunes consequent upon the Babylonian invasion, recounted in vv. 34, 35, 36.

§ Heb. ‘Under his-feet.’

|| The religion.

¶ Nebuchadnezzar, king of Babylon.

36. "The-wronging-of a-*poor-man in-his-claim;
 "Jehovah hath-not †approved.
37. "Who is-‡this-who hath-spoken, so-that-hath-come-
 "to-pass
 "That-which-Jehovah hath-not commanded?
38. "At-the-command-of a-superior cannot proceed
 "Adversity, or-prosperity. 39. Wherefore should-
 "surrender-himself-to-grief
 "A-§common-man, ||or-a-warrior, for-¶having-miss-
 "ed-his-aim?"

* The prophet himself in his property at Anathoth.

† Tsade, *vice* Aleph.

‡ Superior, v. 35.

- § Himself.

|| Vau instead of װ.

¶ 'His sin.'—LXX. 'The punishment of his sins.'—English translators. 'His suffering for sin.'—Dr. Blayney. The primary meaning of the original word is, 'to deviate from, or miss a scope, or aim:' Mr. P. Jeremiah, the common man, and Zedekiah, the warrior, must both have wished to aim at better fortune than they found: and their having been unfortunate might occasion grief to both; which, as Mr. P. observes, seems the meaning of the Hithpahel reduplicate, rather than, to 'murmur,' as LXX., or, to 'complain,' as public translators and Dr. B. Bp. Lowth on Is. xl. 2. has asserted, that both in this passage and in Zech. xiv. 19. the word commonly translated, *SIN*, denotes, *punishment for sin*. In the latter, *calamity*, or *plague*, would seem better authorised by a word so translated in the immediately preceding verse, and the same translation would well suit the meaning of our prophet; nor does Mr. Parkhurst recognise the word in the sense given to it by our public translators, Bp. L., and Dr. B.

The word at ch. i. 8. must signify, *sin*. In the present passage it was not necessary for the prophet to remind the king either of *sin*, or of its punishment: but, the word will demand further consideration at iv. 6. 13. 22., v. 7.

In vv. 46, 47, 48., as in 16, 17. of the preceding chapter, the prophet wisely made alphabetical order to yield to sense and connection.

56. " My-voice thou-hast-heard ; ' Hide-thou not
 " Thine-ear † to-my-relief, to-my-cry.' "
58. " Thou-hast-contended, Jehovah! in-the-controver-
 " sies concerning-me :
 " Thou-hast †-vindicated my-life. 59. Thou-hast-
 " observed, Jehovah !
 " My-‡ wrongs : thou-hast-§ dispensed my-written-
 " law."
62. " The-lips-of those-who-rose-up-against-me ; even-
 " their-menaces
 " Against-me all the-day."
65. " Thou-wilt-give to-them, with-profusion-of heart,
 " Thy-curse upon-them : 66. Thou-wilt-pursue in-
 " anger
 " Until-thou-hast-destroyed-them from-under the-
 " heavens-of Jehovah."

Ch. IV. The prophet, who in vv. 1—8. ' contrasts ' in various affecting instances ' the fall of his countrymen with their antecedent prosperity, throughout the chapter pathetically deplores the effects of the long siege in Zedekiah's reign, the famine, the flight, and captivity of the king. The captivity of Edom is foretold, vv. 21, 22 : and also in the latter ver. the completion of the punishment of Jerusalem for idolatry.

1. " How is-tarnished gold !
 " Is-changed the-stamped-gold, the-best!

* To afford to me relief, when I cry. For the transcriber's mistake in ver. 57, see note on ii. 18.

† See note on Is. lx. 16. ‡ LXX.

§ LXX. and similar letter in the original.

- “ Are-poured-out *stones-of peculiar-appropriation
 “ At-the-top-of every-one-of the-streets!
2. “ The-sons-of Sion, the-precious,
 “ Who-are-comparable with-fine-gold, how
 “ Have-they-been-accounted earthen-jugs-of an-arti-
 “ ficer,
 “ Work-of hands-of a-potter!
3. “ Also dragons have-drawn-out
 “ The-breast: they-have-suckled their-young:
 “ The-†daughter-of my-people hath-not-been as:
 “ ‡one-of-these,
 “ But as-ostriches in-the-desert.
4. “ Hath-adhered the-tongue-of the-sucking-child
 “ Unto his-palate in-thirst:
 “ Infants have-asked bread:
 “ One-who-reached-it-out hath-not-been unto-them.
- § 5. “ They-who-had-fed upon dainties have-been-forsorn-
 “ in-the-streets:
 “ They-who-had-been-nursed upon scarlet
 “ Have-rolled-upon dunghills: § 6. Even-hath-been-
 “ great the-||punishment-of

* Stone vessels, far superior to earthen- and potter's ware, v. 2.
 See Exodus i. 16., vii. 19. The persons of rank in Jerusalem seem
 denoted: see them in v. 2.

† Under the daughter of my people Zedekiah seems censured
 for his rebellion and flight, thus leaving his people, as the ostriches
 their young. See Mr. P. on that word.

‡ Instead of Resch read He.

§ Metre 4. 3. 4. 4. 3. 4.

|| The word here translated ‘punishment,’ is by the public trans-
 lators rendered ‘punishment of iniquity;’ as also in v. 22. and in
 Leviticus xxvi. 41. 43., Ezek. xiv. 10., &c. &c. Its verb signifies,
 to pervert; and therefore its primary meaning is perverseness: in-
 stead of which ‘iniquity’ generally appears in translations. *Harm*
 would make good sense in 1 Sam. xxviii. 10., 2 K. vii. 9. where

"The daughter of my people beyond the calamity-
"of Sodom,

"Which was overthrown as in an instant ;

"Neither became † weak within her hands.

7. "Purer have been her distinguished sons than snow :

"They have been whiter than milk : they have been-
"ruddier upon the bone

"Than rubies : sapphire hath been their veining.

8†. "Duskier than the dawn hath been their counte-
"nance ;

it is translated 'punishment,' and 'mischief,' or 'iniquity,' and might not be unsuitable to both passages in this chapter ; but, it is conceived, that where the word imports punishment, it is punishment of idolatry ; and where it is usually interpreted iniquity, it means the great rebellion or perverseness of idolatry, the principal subject of human offence in the Old Testament. See vv. 13. 22., ii. 14., v. 7. ; Is. xl. 2., liii. 8. ; Jer. iv. 15., li. 6. ; xxxii. 27., xxxix. 28., xlv. 10. 12. ; Ezek. iv. 4, 5, 6. 17., vii. 13. 16. 19., xiv. 10. ; Hos. xiii. 12. ; Zech. iii. 4.

* Public translators ; 'punishment of sin.' From the primary meaning, of missing a scope or aim, two senses are in the Lamentations derived ; the figurative, being unfortunate, in this and v. 13., iii. 39., v. 16., Exod. x. 17. ; Ezek. xxiii. 49., xxviii. 16., and also the figurative, deviating from the mark of rectitude, rendered 'sinning' in v. 22., i. 8., v. 7.

The LXX. give an extraordinary translation, which is at variance with the context : 'the transgression of the daughter of my people is greater than the transgression of Sodom :' but it is remarkable, that the sin of Sodom is expressed Gen. xiii. 13, and xviii. 20., by the same word in the original, which in the present instance denotes its calamity. It cannot therefore mean only 'a fault committed through inadvertence,' as Bp. Horsley on Hosea, p. 184. The word has also in some places another sense, to *un*sin, or cleanse from sin, as Ps. li. 9, or 7., Is. liii. 12, &c. See note on iii. 39.

† By famine, as in Jerusalem.

‡ Ver. 8 marks a vicissitude from ver. 7.

- “ They-have-not been-distinguished in-the-streets :
 “ Hath-been-closely-bound their-skin upon their-
 “ bones :
 “ Withered it-hath-been as-wood.
- *9. “ Happier have-been the-slain-by the-sword
 “ Than-the-slain-by famine : because-the-former are-
 “ more-quickly-poured-out
 “ Than-the-transfixed by-want-of-the-produce-of the-
 “ field.
- *10. “ The-hands-of women tenderly-affectionate have-
 “ boiled
 “ Their-children : they-have-been food to-them
 “ In-the-ruin-of the-daughter-of my-people.
- †11. “ Hath-fully-vented Jehovah his fury :
 “ He-hath-poured-out the-heat-of his-anger, even-
 “ hath-kindled
 “ A-fire in-Sion, which-hath-devoured its-founda-
 “ tions.
12. “ Have-not believed kings-of the-earth,
 “ Neither-all the-inhabitants-of the-world,
 “ That would-enter a-distresser,
 “ Even-an-enemy, within-the-gates-of Jerusalem.
13. “ On-account-of-the- † calamity her-prophets, on-ac-
 “ count-of-§ idolatries her-priests,
 “ Who-have-been- || poured-out in-the-midst-of-her,
 “ the-¶ very acquitted,
14. “ Have-wandered frantic through-the-streets ;
 “ Have-been-stained with-blood ** upon-their-clothes :

* Metre 4. 4. 3.

† M. 4. 4. 4.

‡ See iii. 39., iv. 6., v. 16.

§ See note on ver. 6.

|| Ver. 1.

¶ Gimel for Dhaaleth. The pure worshippers,

** Trs.

" When-they-have-not been-overpowered, they-have-
 " been-stricken.

*15. " Depart-ye, each-polluted-person ! † they-have-pro-
 " claimed to-them :

" Depart-ye, depart-ye ; touch-ye not :

" Surely they-have-contended, even-whilst they-have-
 " wandered :

" They-have-said (d.) ; ‡ They-shall-not any-more
 " sojourn :

16. " The-countenance-of Jehovah, their-portion,

" Will-not any-more regard-them :

" The-persons-of priests they-have-not respected :

" Elders they-have-not favoured.

17. " Whilst-yet-we-have-existed, have-failed our-eyes :

" For-help-unto-us in-vain upon-our-watch-tower
 " have-we-watched,

" For a-§ nation which-cannot save.

18. " They-have-hunted our-|| steps, that-we-could-not-

" pass along-our-streets :

" Hath-approached our-end ; they-have-accomplish-

" ed our-days :

" Surely hath-come our-end.

19. " Swifter have-been our-pursuers

* M. 4. 4. 4. 4.

† The wandering and hunger-frantic prophets and priests have thus proclaimed to the idolaters, who had been the cause of the calamity.

‡ The idolaters shall soon, either die by famine or sword, or go into captivity.

§ If the Egyptian, impotent : if the Babylonian, destroying. But, most probably Pharaoh Hophrah : see Jer. xxxvii. 5.

|| ' It is probable that the engines of war are here alluded to, which being played off from the enemies' mounts, that overlooked the city, made it unsafe for the citizens to pass along the streets.' Dr. B., much of whose translation is often tacitly adopted.

- "Than eagles of the heavens: upon the mountains
 "They have eagerly followed us up; in the wilder-
 "ness they have lien in ambush for us.
 20. "The * breath of our nostrils, the anointed of Je-
 "hovah,
 "Hath been taken in their snares: concerning whom
 "we have said,
 "Under his shadow we shall live among nations.
 21. "Rejoice thou; even be thou glad, daughter of
 "† Edom!
 "Who dwellest in the land of Uz.
 "Also unto thee shall pass
 "A-‡ cup: thou shalt drink abundantly; even thou-
 "shalt-§ strip thyself naked.
 22. "Completed hath been thy-|| punishment, thou-
 "daughter of Sion!
 "It shall not any more cause thee to go into capti-
 "vity:
 "Cometh on thy punishment, thou daughter of
 "Edom!
 "Thou art going a captive upon account of thine-
 "|| idolatries."

Ch. V. An address of the prophet unto Jehovah on the occasion of the aforementioned calamities.

5. "¶ Upon our necks have we been pursued:"—
 6. "Egypt! we have submitted ourselves:

* Zedekiah; rightly Dr. B.

† The hereditary enemy of Jacob. Ps. cxxxvii. 7.; Obad. 10—12.

‡ Jer. xxv. 15.

§ To alleviate the heat of drink.

|| See note on v. 6.

¶ Rigorously and closely followed up.

- “ *Assyria ! †for-a-fill-of bread.”
9. “ At-the-expense-of-our-lives we-procure our-bread,
“ On-account-of the-sword-of the-subduer.
10. “ Our-skins, as-in-a-furnace, have-been-parched
“ By-means-of the-scorching-blasts-of ‡famine.”
13. “ Young-men to-§ grinding have-submitted :
“ Even-boys under-§ wood have-stumbled.”
15. “ Hath-ceased the-|| delight-of our-heart :”—
- 16, end. “ Woe (d.) is-unto-us : surely we-have-¶ suf-
“ fered-calamity.”
18. “ ** Upon mount Sion, which-is-desolate,
“ †† Foxes have-walked, even-over-it.
19. “ But-thou, Jehovah ! for-ever remainest :”—
20. “ Wherefore ‡‡ unto-time-victorious wilt-thou-for-
“ get-us ?
“ Wilt-thou-abandon-us for-a-length-of days ?
22. “ §§ But thou-hast-altogether rejected-us :
“ Thou-hast-been-wroth against-us exceedingly.”

* General term for Babylon. Is. lii. 4.

† Subdued by famine. ‡ ii. 19.

§ The hardest work and the heaviest burdens. Respecting the metrical ellipses in vv. 2, 3, 14. see the latter part of the third rule in the Introduction, pp. vii. xx.

|| Jerusalem. See ii. 15.; Is. viii. 6., xxxii. 14., lx. 15., lxii. 5., lxxv. 18.; Ps. xlviii. 2. Also ‘the crown of our head’ is Jerusalem, ver. 16. So by Isaiah Samaria is called ‘the proud crown of the drunkards of Ephraim.’ xxviii. 1.

¶ See note on iv. 6. ** LXX.

†† Ezek. xiii. 4.

‡‡ Or, after victory. See Additions on Is. xxv. 8.

§§ Keep the particle rejected by the six MSS. The complaint is in the style of the prophets, in behalf of the people of Jehovah.

READINGS AND INTERPRETATIONS

OF

EZEKIEL.

CH. I. 1. *Visions of God.

Ch. †II. 1. ‡Son of man.

* Also xl. 1. Great sights, or dreams of the night. See the word so connected, Gen. xli. 2. This vision of the chariot-throne of Jehovah appears to have been the dream of a young priest, divinely impressed with a sense of his duty, in preparing his countrymen for a future restoration from captivity, by withdrawing them from idolatry. To detach a reader from his attention to the sober interpretation of Abp. Newcome, is by no means intended by the assertion, that if a general comprehension of the vision, as denoting the glorious majesty of Jehovah, v. 28., satisfy not, the different parts of it, like those of a dream, so far from submitting to accuracy of interpretation, bid fair to mock and defy for ever whatever attempts of criticism may be made to elucidate them. The mission of Isaiah, ch. vi., had doubtless filled the mind of the young Ezekiel in his waking hours antecedently to his dream of his own introduction to the prophetic office. The enigmatic diffusion of this prophet may be considered as a mark of a declining age, and perhaps of the captivity of the language, or of the mind, as well as of the people. The text, unlike that of some of the other prophets, appears to have been in general well preserved.

† Morning Lesson for sixteenth Sunday after Trinity.

‡ See Jer. xlix. 18. 33., l. 40., where Son of man denotes a person of humble condition, in contradistinction to *Wm*, a man of rank. The Syriac *ܐܢܫܐ ܕܒܪܝܐ* is the 'son of a mortal,' like the Chal-

2. The *spirit.

3. "Unto † nations who are rebellious" —

Ch. III. 18—21. The *wicked* and the *righteous*, according to the general translations of these verses, denote, as in the other prophets, and in the psalms, the *guilty* of idolatry, and the † *acquitted* of idolatry: the terms in the original are forensic. Idolatry was the great national transgression of the law; and the offences of individuals seem in general to have been left for punishment to the magistrate. See Interpretations of Isaiah and Jeremiah, *passim*.

Ch. IV. Subject, the siege of Jerusalem in Zedekiah's reign.

2. — "Even-build-thou against-it a-wall-of § circum-
"vallation;" —

4. "Even-thou, lie-thou upon thy-side

"The-left: even-place-thou the-punishment-of the-
"idolatry-of

"The-house-of Israel || upon-it :

דע ונא נב, Dan. vii. 13. See Abp. N. Subject of chapters ii. and iii. mission of the prophet to his idolatrous countrymen in captivity.

* Mr. Parkhurst, referring to iii. 14., understood a miraculous *wind* from Jehovah; but, why not either the *will*, as at i. 12. 20., or, the stormy wind, as at i. 4.? LXX in this last-mentioned, a *wind lifting up*, and in i. 12. a *wind proceeding*, and here only a *wind*. See viii. 3.

† Idolatrous Israel and Judah.

‡ The word applied to Jehovah, Exod. ix. 27., Ps. li. 4., appears to signify, *acquitted of severity*. See Sermon on Fast, 1808.

§ Mr. P. seems disposed to read, as Jer. lii. 4. end.

|| Upon the house of Israel.

- “According-to-the-number-of the-days which thou-
 “ shalt-lie
 “ Upon-it thou-shalt-^{*}lift-up the [†]punishment-of-
 “ their-idolatry.
5. “ For-I have-appointed unto-thee
 “ The years-of the-punishment-of-their-idolatry,
 “ According-to-the-number-of days, three hundred
 “ And-ninety days, [‡]in-which-thou-shalt-lift-up
 “ Punishment-of-idolatry upon-the-house-of Israel.
6. “ Even-when-thou-shalt-have-accomplished these,
 “ then-lie-thou
 “ Upon thy-right side;
 “ Even-lift-thou-up [§]again the-punishment-of-idola-
 “ try
 “ Upon-the-house-of Judah forty days:
 “ A-day for-a-year, a-day
 “ For-a-year have-I-appointed-||it unto-thee.”

14. The metre rejects the middle negative particle, whose force seems continued from the preceding.

^{*} For this sense of the verb, see i. 19. 21., iii. 12. 14.

[†] The drawing of Jerusalem besieged meant the house of Israel, v. 3. end. The plate of iron, v. 3., is presumed to have been the sign of the punishment of the idolatry of the house of Israel; upon which, that is, upon the tile containing the drawing of Jerusalem besieged, the plate was to be laid, both as a weight and as a cover. Thus the house of Israel suffered a weight of punishment, by which its idolatry was covered, that is, removed.

[‡] Three hundred and ninety days thou shalt lift up the plate upon the tile. Again, v. 6., the same upon the same forty days.

[§] Trs.

|| The punishment. The years, vv. 5, 6., must refer to the duration of idolatry, and the days to the duration of its punishment by the long siege in Zedekiah's reign. See Abp. N.

15. The metre requires, Jehovah, in the third place; which occurs in one MS. and was read by LXX and Ar. translators.

17. " *Because they-shall-want bread
 " Even-water; even-they-shall-be-astonished, each-
 " man
 " With-his-brother; even-they-shall-pine-away in-
 " the-punishment-of-their-idolatry."

Ch. † V.

6. " Even-she-hath-changed my-written-laws unto-ido-
 " latry
 " ‡ From the-nations;"——
 16. " When-I-shall-send the arrows-of
 " The-famine which-will-be-calamitous, upon-§them,
 " Who have-been-appointed instruments-of-destruc-
 " tion,
 " Whom I-will-send to-destroy-you;
 " So-that-famine I-shall-collect upon-you,
 " Even-shall-break for-you the-staff-of bread."

Ch. VI.

9. —" When I-have-broken their heart
 " Which-was-|| public, which had-departed from-me;

• Secker.

† Subject continued from ch. iv, and to the end of ch. vii.

‡ After their idolatrous example: LXX here twice, and in v. 7. For the two preceding words, see the foregoing interpretations, *passim*; and so translate the former of them, vv. 6, 7, 8. 10. 15.

§ The besiegers; by the famine amongst whom the famine of the city will not decrease.

|| As idolatry is figuratively denoted by the original word in this

"Even their eyes, which had been common
 "After their idols:"—

Ch. VII.

*6, end. "Against thee doth it not come?"

11. "Violence hath risen up upon the rod of an idolater."

13. ——"Surely a heat of

"Anger is upon all the multitude thereof:

"Shall not return even a single man in the punishment of his idolatry:

place, in chh. xvi. and xxiii. throughout, in Ps. cvi. 38., as well as in various other passages of the Hebrew Scriptures, the end of interpretation might have been as well answered by the adoption of a sense of the term which is more decent, as by that of one which is less so. The figurative meaning of the word is shown by the immediately succeeding clause. The heart which had departed from the pure worship of the peculiar God, became public, together with the eyes, and devoted to the general service of idols. Mr. Parkhurst says: 'Some pretend that in Josh. ii. 1. and other passages, where *Rahab* is spoken of, the word should be interpreted an *hostess*, or *taverner*.' That sense, having been found not unsuitable in Is. xxiii. 16—17., has been there adopted in the preceding interpretations; and is also, for the decency of it, to be preferred in the prophet Ezekiel. An hostess, whose business it is to be attentive to all customers of either sex, may, although without grossness, denote Jerusalem or Judah or the people of Jehovah not confined to his peculiar worship.

* Vv. 3. 8. For 'judge thee,' read 'dispense-written-law-unto thee.'

† Nebuchadnezzar, who prosecutes the siege with vigour. Rod and pride in ver. 10. are Babylonian. See v. 23., and Jer. vi. 6, 7. Omit the last negative particle comprehended in Vau.

‡ Supply the usual rectum, and also in the close of vv. 12. 14.

§ See also last word of v. 16.

- "His life he shall not strengthen to himself."
19. —"Even their gold a thing to be rejected shall be :—
 "Surely *an occasion of stumbling the punishment of their idolatry hath been.
20. "For, the † beauty of their ornaments, unto pride
 "They have turned it; even the images of their abominations :
 "Their detestable things they have made with it :—
21. —"Even to the idolaters of the ‡ earth for a spoil,"—
23. "Make thou the § chain : surely the land
 "Is full of a || written law of bloods ;
 "Even the city is full of violence.
24. "For I will bring cruel nations, who shall possess
 "Their houses : even I will make to cease
 "The pride of the strong : even shall be profaned
 "their consecrated things.
25. "He hasteth, who is to come : even shall be sought
 "Peace, but in vain : 26. Woe
 "Upon woe shall come ;
 "Even rumour upon rumour shall be :
 "Even they shall seek a vision from the prophet :
 "even instruction
 "Shall perish from the priest, even counsel from the
 "elders.
27. "The king shall lament himself; even the prince

* xiv, 3. 4. 7., xviii, 30.

† Gold and silver, the beauty of their ornaments, they have converted to the uses of insolent idolatry.

‡ Land of Babylon.

§ Defensive partition.

|| Law of conquest. See vv, 10, 11., and Jer, vi, 6, 7.

" Shall-be-clothed with-astonishment ; even-the-
" hands-of

" The-people-of the-land shall-be-troubled.

" According-to-their-way I-will-do unto-them ;

" Even-according-to-their-written-laws I-will-di-
" spense-to-them- * written-law ; even-they-
" shall-know

" That I-am Jehovah."

Ch. † VIII.

3. " A-wind " (see ii. 2.) " even-brought me

" To-Jerusalem by-great sights, (i. 1.)

— " A- † pillar-of an-idol who-had-provokingly
" † usurped."

5, end. " This provoking idol in-the-entry."

17, end. — " even-do-they-not extend

" The ‡ branch before their-faces?"

Ch. ‖ IX.

2. — " Even-every-man his-‡ battle-ax in-his-hand:"

6. — " * neither-those-who-are-consecrated-to-
" me profane-ye."—

9. " Then-he-said unto-me, The-idolatry-of

" The-house-of Israel, even-of-Judah,

" Is-very exceedingly great:

" Therefore-hath-been-filled the-land with-blood ;
" even-the-city ,

" Hath-been-filled with-a-†† rod: because"—

* Death, or national ruin, the legal punishment of idolatry.

† Subject, the idolatry of Jerusalem. ‡ LXX.

§ The common version is preferred to that of Abp. N. See
Mr. Parkhurst on the word.

‖ Subject, destruction of Jerusalem by Nebuchadnezzar, to xi. 13.

¶ Jer. li. 20.

** Usual translation: ' and begin at my sanctuary.'

†† vii. 10.

Ch. *XI.

2. —“ Who-devise idolatry,”—
 5. “ Then-fell upon-me † a-great spirit;
 “ Even-one-said unto-me;”—
 —“ Even-the-things-which-ascend upon-your-‡ mind
 “ I know, every-one-of-them.”
 9, end. “ Even-I-will-execute against-you § written-laws.”
 10. ———“ I-will-|| dispense-written-laws unto-you;”—
 12. —“ Even-my-written-laws ye-have-not executed;
 “ but-according-to-the-written-laws-of
 “ The-nations which are-round-about-you ye-have-
 “ acted.”
 16. —“ Yet-have-¶ I-been unto-them as-a-sanctuary a-
 “ short-time,”—
 21. “ But-with-respect-to-every-one-who, according-to-
 “ their-detestable-things, even-according-to-
 “ their-abominations, in-**their-heart
 “ **Hath-walked, their-proceeding upon-their-heads
 “ I-have-recompensed.”
 24. “ Then-†† a-wind ”—
 —“ By-a-great ‡‡ mind.”—

* On the sublime machinery of this and the preceding chapter, compare ch. i. On x. 2, end, Abp. N. says: ‘A beautiful prophecy, that Jerusalem should be burnt by the Babylonians.’

† See v. 24. beneath. Jehovah, or God, in the original, added to a substantive in *regimine*, equally denotes intensity.

‡ The same word as in v. 19. and other places translated spirit.

§ Heemanthic lost in the preceding letter.

|| The same, v. 11. ¶ Restoration promised, v. 17.

** Change of number frequent with the Hebrew writers.

†† ii. 2., viii. 3.

‡‡ Or, by means of a great wind. ‘But prefer mind,’ in the sense of that which was in Joseph, Gen. xli. 38.; in Balaam, Num. xxiv. 2.; and in Daniel, iv. 8. 18., and v. 11.

Ch. *XII.

3. —“ Make-thou to-thyself preparation for-removing-
“ into-captivity;”—
4. “ Even-thou-shalt-carry-forth thy-furniture as-pre-
“ paration for-removing, &c.”—
7. “ Even-I-did so as
“ Jehovah † commanded.”—
16. “ For-I-will-leave”—
19. —“ ‡ In the-land-of Israel
“ Their-bread with-solicitude they-shall-eat;—
“ Because shall-become-desolate their-land, having-
“ nothing-in-it,
“ On-account-of-the-violence-of § all who-dwell
“ therein.”

Ch. ¶ XIII.

2. —“ Against ¶ prophets-of Israel who-prophecy;
“ Even-say-thou unto-those-who-prophecy **from-
“ their-own-heart;”
4. “ ††As-foxes in-deserts thy-prophets,
“ Israel, have-been; 5. ‡‡ When-ye-had-not ascended

* Subject, 1—16. captivity of the people of Jerusalem, particularly king Zedekiah.

† Read the two first letters for the verb. Ver. 6. A persuasive sign. Mr. P. Vv. 2, 3. An incorrigibly idolatrous house.

‡ Or, upon; and thus point. Vv. 17—20. another sign: 21—25. and 26—28. corrections of mistaken proverbs.

§ The enemy.

¶ Sixteenth Sunday after Trinity, afternoon lesson. The subject will be plain from the following interpretations and notes.

¶ Deriders of the true prophets. See v. 17. and xii. 24.

** Not commissioned by Jehovah, and prophesying what they wish. Vv. 2, 3. ‘spirit’ and ‘heart’ the same.

†† Appearing in unfrequented places. Lam. v. 18.

‡‡ Prefix Vau.

" Amongst-the-breaches, nor-walled-up the-wall
 " Before the- *representative-of Israel,
 " That-he-might-stand in-battle †in-the-day-of Je-
 " hovah."

6, end. " Even-they-have-occasioned-languor by-the-
 " promulgation-of-their-prophecy."

10. —" ' It-is-well ;' when-it-was-far-from well :

" Even-one ‡built-up a-wall."—

11. —" That-it§-hath-fallen : hath-been an-overflowing
 " shower ;

" Even-I-have-appointed, that-stones as-large-as-gems
 " shall-fall,

" Even-that-a-stormy wind shall-rend.

12. " Thus-hath-not fallen the-wall ?

" Shall-it-not be-said"—

18. " Woe unto-the-women-who-connect cushions

" For all. || hollows-of arms :

* Zedekiah.

† Perhaps, 'in-a-great day,' as xi. 5. 24., in the sense of intensity. The day of the capture of the city is in either case denoted.

‡ By the sign of building a wall, or rebuilding, see v. 5., they prophesied continuance : and by the untempered, or badly prepared, mortar, they designed to foretel, that no violence should disturb the standing of a wall, however rudely raised. These false prophets foretold, that no captivity should happen to Zedekiah : in Lam. ii. 14. they foretel the perpetual rejection of the families of the captives with Jeconiah.

§ Future converted by Vau into a præter, and that prophetic, as also the verb substantive.

|| The space between the upper half of the arm and the body. Cushions or couch-pillows, thus supporting the arm upon which the head rested, denoted a state of ease and tranquillity. These pretended prophetesses may have been the ladies of Zedekiah's court, or the fashionables of Jerusalem ; who in articles of luxury made no distinction between prosperous and adverse times ; and for their female friends rising to maturity prepared close veils

- "Even-who-make close-veils for-the-head-of
 "Every woman-who-riseth-up to-catch persons!
 "Whether-persons will-ye-catch amongst-my-peo-
 "ple?
 "Even-persons *amongst-yourselves will-ye-save-
 "alive?
 19. "Ye-who-have†-profaned me before my-people
 "For-handfuls-of barley, even-for-pieces-of bread,
 "To-‡bring-to-death persons who
 "Should-not die, even§-to-save-alive
 "Persons who should-not live
 "By-your-false-assertions to-my-people, who-have-
 "hearkened to-falschood?
 20. "Therefore thus hath-spoken Jehovah;
 "Am-not-I ¶he-who will-appoint ¶to-be-separated
 "Your cushions? together-with the-persons
 "Which-ye-employ-yourselves-in-catching? so-that-
 " "I-will-rend the-former
 "Out-of-reach-of your-arms: even-I-will-send-away
 "The persons whom ye

(Mr. P.) or ornamental dress, to allure the other sex into an union, to which times of difficulty are not favourable. 'Woe unto them who are with child, and to them who give suck in those days' (Matth. xxiv. 19.) when 'the hands of women tenderly affectionate' should 'boil their children, for food to them in the ruin of the daughter of my people!' Lam. iv. 10.

* Will ye be able to save, each her individual, life in the destined siege?

† Have tauntingly denied the predictions of punishment for idolatry, by engaging for the merest trifles, that they never should be accomplished.

‡ By persuading them not to surrender to the enemy. See Jer. xxxviii. 17.

§ To endeavour to save alive the idolaters.

¶ Trs. ¶ To separations. Trs. and LXX.

" Catch, the-^{*}effeminate, [†]to-be-separated.

21. " Even-I-will-rend your close-veils ;

" Even-I-will-deliver my [‡]people from-your-hand :

" Neither shall-they-be any-more

" In-your-hand to-be-caught : even-ye-shall-know,

" That I-am Jehovah.

22. " Because hath-been-bruised the-heart-of the-ac-
" quitted

" § By-idolatry, whom-I would-not have-grieved ;

" So-as-to-strengthen the-hands-of the-idolater, that-
" he-should-not

" Turn from-his-evil way, to-be-saved-alive ;

23. " Therefore vanity ye-shall-not see,

" Even-|| divination ye-shall-not divine any-more :

" Even-I-will-deliver my people from-your-hand ;

" So-that-ye-shall-know that I-am Jehovah."

Ch. XIX.

3. " Son-of man ! the-men these-are,

" ** Who have-made to-^{††}ascend their-idols

* See Dr. B. on Lam. ii. 20.

† To separations : LXX. Both the couch-cushions, which the prophesying females had connected, and the persons whom they had allured into the dalliance of peace and prosperity, were alike ordained to be separated.

‡ Nationally they should not, although individually they might, be lost by the allurements of idolatresses ; who both here and in the 23d verse are doomed to speedy destruction.

§ By the continuance of idolatry, and by the impudent falsehoods of the idolatresses.

|| Or, divining ; that is, ye shall not divine at all any more.

¶ Seventeenth Sunday after Trinity, morning lesson. Vv. 1—8. Against idolatry and hypocrisy.

** See v. 4.

†† For this phrase, see Jer. iii. 16., vii. 31., xlv. 21., li. 50.

- " Upon their-heart : therefore* -an-occasion-of-
 " stumbling the-punishment-of-their-idolatry
 " †Hath-been-set before their-faces.
 " Shall-I-be- ‡sought at-all by-them ?
 4. " Therefore speak-thou with-them, even-say-thou
 " Unto-them, Thus hath-spoken Jehovah ;
 " Every-one of-the-house-of Israel
 " Who maketh-to-ascend his idols
 " Upon his-heart, even-thus-§ an-occasion-of-stum-
 " bling the-punishment-of-his-idolatry
 " Placeth before his-face,
 " Even-then-cometh unto the-prophet, .
 " I Jehovah have-caused-an-answer-to-be-returned
 " to-him " (d. 3.) :

Vv. || 13, ¶ 14. Famine. 15, 16. Desolating animals, possibly locusts. 17, 18. Sword. ** 19, 20. Pestilence.

* National ruin, as the punishment of idolatry, hath been certain. See vv. 4. 7., and vii. 19.

† One hath set it.

‡ See xx. 1. 3. 31.

§ His national ruin. See vv. 3. 7., and vii. 19. This the elders of Israel might wish, by hypocrisy and coming to the prophet, to prevent. In ver. 6. the metre requires the word which Abp. N. would understand. V. 9. a prophet, such as xiii. 2, 3. Vv. 9—11. punishment of idolatry. Also compare xvi. 51., xxiii. 49., xxviii. 16.; and Lam. iv. 6, &c.

|| ——— ' sinneth against-me,

' By-going-aside into-defection.'—See xv. 8.

¶ The postponement of the name of Job; a presumption that he lived not prior to Daniel.

** D. ' in-blood.' Vv. 14. and 20. end, ' They by-their-acquittal ' should-deliver but-themselves.' So from the infliction of four calamities together, v. 21, only such as Noah, Daniel, and Job, should escape.

Ch. *XVI.

- 3, end. "Thy-father-was an-† Amorite ;"—
 15. ————"even-hast-become-‡ hospitable"—
 —"Thine hospitalities upon every-one
 "Who-passed : to-him §thou-then-wast."
 16. ——"¶ Chapels variegated, even-hast-dispensed-hospitality ¶ upon-them :"—
 17, end. "** Images-of a-male, even-hast-become-†† an-
 "hostess towards-them."

* For the decent interpretation of this intelligible chapter, see note on vi. 9.

† The riches of Sihon, king of the Amorites, might have laid a foundation for the future prosperity of Jerusalem.

‡ See note on vi. 9. It is not agreed, with Abp. Newcome, that 'the images are adapted to a people immersed in sensuality,' or 'to men among whom, at that time, no refinement subsisted.' He is right in adding that 'large allowance must be made for language addressed to an ancient eastern people:' but, that they were then 'in the worst period of their history,' that 'all their ideas were sensual,' and that 'their grand inducement to idolatry was the brutal impurities which it encouraged,' or that their idolatry did encourage such brutal impurities, does not clearly appear. At ver. 4, end, translate 'swathed;' ver. 5, end, with Mr. P., 'in the filth of thy person;' ver. 13, end, d. the last word, and finish with 'prosper;' and ver. 14, end, render, 'In-the-elegance [the dress] which I-had-placed upon-thee.'

§ Read Thau instead of Yod. Thou wast devoted alike to every passing customer, as a person who keeps an inn or a public house.

¶ Here the allegory is dropped for the true meaning, idolatry.

¶ Upon the garments. Finish the verse from Abp. N.'s note.

** Male images, LXX., probably Bel and Nebo: see Interpretation of Is. lvii. 4.

†† Waited on them, as an hostess does on customers. The

- 20, end. —“ Is-it-a-small-matter amongst-thy-condescen-
 “ sions?
 21. “ Even-thou-hast-^{*}slain my sons;
 “ Even-thou-hast-delivered-them-up, in-making-to-
 “ †pass them unto-them.’
 22. “ Therefore-hath followed-thee thy-calamity,
 “ Woe, woe unto-thee:
 24. “ Because-thou-hast-†built”——
 25. ——“ even-hast-‡parted
 “ Thy feet to-every-one who-passed,
 “ Even-hast-multiplied thine attentions.”

idolatry is, by this representation, strongly marked; and without grossness. In the latter verb of ver. 19, transpose the Nun beyond the Thaus. See ver. 21.

* In vv. 20, 21. ‘Sacrificed’—‘devoured’—‘slain’—‘pass,’ like the leading term which hath been grossly rendered in the translations, are all expressions strongly figurative of entire dedication to idolatry. 22. ‘Thine-hospitalities.’

† Alienation of the people of Jerusalem from the worship of Jehovah to that of the male images. xx. 26., xlviii. 14.

‡ Idolatrous chapels.

§ No indecent expression, it may be, of an hostess complaisantly walking forward to meet her customers, and to invite them to her hospitalities. But, supposing the worst interpretation, it would only appear, that the eastern hostess might not invariably have been a wife. If she was, as is represented Gen. xxiv. 31., xxxviii. 15., it may be concluded from the latter instance, that persons of such a description were not numerous; otherwise they would not have concealed themselves with a veil. For the numerous interpretations on the indecent side of the question, thanks to the hireling of the church of Rome, St. Jerome! Thank him a thousand times, Pope Damasus, and every succeeding wearer of the triple crown, and dispenser of costly pardons; and MANY, MANY MORE!

26. "Even-hast-thou-conferred-hospitality upon the
 " Egyptians,"—
 ——"Thy condescensions"—
27. "Therefore-have-not I-stretched-out"—
 "Who-have-been-ashamed on-account-of-thy-man-
 " ner-of *evil-thinking?"
30. "How hath-†not fainted thine-heart,
 " Whilst-thou-wast-performing all these things,
 " The-work-of-a-woman, who-is-an-imperious hostess?
31. "Whilst-thou-wast-building"—
 ——"for-thy-raised-place thou-hast-made"—
 "As-an-hostess accustomed-to-scorn ‡intercourse;
32. "But-as-a-woman an-§adulteress, who-instead-of her-
 " husband
 " Receiveth strangers.
33. "To-the-general-ity-of hostesses is-paid reckoning:
 " But-thou hast-paid thy ||reckonings
 " To-all thy-customers; even-thou-hast-bribed them
 " To-come unto-thee from-all-quarters for-thine-hos-
 " pitalities.
34. "Even-hath-been in-thee a-contrary
 " From the-married-hostesses in-thine-hospitalities;
 " even-according-to-thee
 " Is-not an-hostess: even-because-thou-hast-¶given
 " custom;
 " But-custom hath-not been-given
 " To-thee: therefore-thou-art contrary.

* Idolatry. The nations changed not their gods. Vv. 28, 29.

See ver. 26. The word again, see 43. 58., xii. 9. 11., xiii. 21.

27. 29. 35. 44. 48, 49., xiv. 19.

† Insert the negative particle. ‡ Is. xiii. 17, 18.

§ Here the idolatry of Jerusalem is still more strongly marked.

|| In allusion to the expensive alliances with Babylon and Egypt, whose idols were also adopted.

¶ Ver. 33.

35. "Therefore, hostess! hear-thou"—
36. —"Because thou-hast-exposed thy-failing,
 "Even-hath-been-manifest thine-*indecency, in-
 "thine-hospitalities
 "Towards thy-customers, even-towards all
 "The-idols-of thine-abominations; even-in-the-
 "†blood-of thy-sons,
 "Whom thou-hast-dedicated unto-them:
37. "Therefore shall-not-I assemble
 "All thy customers, '
 "Whom unto thou-hast-been-complaisant;
 "Even all whom thou-hast-loved,
 "Together-with all whom thou-hast-hated?
 "Even-I-will-assemble them unto-thee from-all-
 "quarters;
 "Even-I-will-‡expose thine-indecency unto-them;
 "So-that-they-shall-see all thine indecency.
38. "Even-I-will-dispense-to-thee written-laws against-
 "adultresses,
 "Even-women-who-§shed blood: even-I-will-give-
 "to-thee
 "Blood in-indignation, even-in-jealousy:
39. "For-I-will"—
43. —"Even-also I the-same
 "Thy-way upon-thine-head have-recompensed;
 "Neither hast-thou-executed the ||evil-design
 "According-to all thine-abominations.
44. "Shall-not every-one who-useth-proverbs
 "Concerning-thee use-a-proverb; As-is-the-mother,
 "so-is-her-daughter?"

* But, see ver. 8. † See vv. 20, 21. 38., xxiii. 26.

‡ See vv. 8. 39., xxiii. 10.; Lev. xviii. 6.; Hab. ii. 15.

§ Vv. 20, 21. 36., xxii. 2., xxiii. 25. In ver. 40. r. 'over-
 whelm with stones,' 41. 'written-laws,' 'then-I-will,' 'an-hostess,'
 'custom.'

|| Vv. 27. 58.

48. —“ *Not hath-done Sodom, thy-sister ;
 “ She, even-her-daughter, as
 “ Hast-done thou, even-thy-daughters.
49. “ Hath-not †this bern
 “ The-punishment-of-the-idolatry-of Sodom thy-
 “ sister ?
 “ Transcendency, plenty-of bread,
 “ Even-prosperity-of rest was to-her,
 “ Even-to-her-daughters : but-the-hand-of the-af-
 “ flicted,
 “ Even-of-the-needy she-hath-not strengthened :
50. “ Even-have-they-been-haughty ; even-have-they-
 “ committed abomination before-me :
 “ Therefore ‡-I-took-away them §when I-saw-it.
51. “ But-Samaria according-to-half-of thy-calamities
 “ Hath-not ||suffered-calamity : because-thou-hast-
 “ multiplied
 “ Thine-abominations more-than-she :
 “ Even-thou-hast-acquitted thy sisters
 “ ¶By-all thine-abominations, as I-have-done.”
- 54, end. —“ in-thine-having-angered me.” (LXX.)
- 56, end. —“ in-the-day-of thine-eminence ;
57. “ Before was-exposed thy-calamity,
 “ As now thou-art-a-reproach-of
 “ ** Daughters-of Syria, even-of-all

* See LXX of Lam. iv. 6. † Ver. 50, end.

‡ The punishment, v. 49., to Sodom and her daughters was, that they were taken away.

§ Secker, from Syr. LXX., Chald.

|| See xxiii. 49., xxviii. 16.; and Lam. iv. 6.

¶ Jer. iii. 11. Ver. 52. ‘acquitted,’ twice. 53. ‘Therefore-I-will-bring again’—

** Cities. Sodom in disgrace was not mentioned by thee, although a sister ; in the same manner as now in thy turn thou art mentioned only in reproach by other cities.

- “ Who-are-round-about-thee : even-daughters-of
 “ Philistines,
 “ Who-insult thee from-all-quarters.
 58. “ Thine *evil-design, even-thine abominations,
 “ Thou art-to-bear-them, saith Jehovah.”
 59. —“ Although-I-do with-thee as
 “ Thou-hast-done, who hast-despised
 “ An-oath in-making-void a-covenant : [v. 8.]
 60. “ Yet-I-will-remember, †I, my covenant
 “ With-thee in-the-days-of thy-youth ;
 “ Even-I-will-establish towards-thee a-covenant-of
 “ ‡ancient-times.”
 61, end. “ For-§a-building ; but-||not in-consequence-of-
 “ any-covenant-made-with-thee.
 62. “ Even-I-will-establish ”——

Ch. XIXVII.

22. —“ When-I-take, I, from-the-highest-branch-of
 “ The-cedar which-is-lofty, I-will-set-**it : ”——

* 27. 43., xxii. 9. 11., xxiii. 21. 27. 29. 35. 44. 48, 49., xxiv. 13.

† Addition of the pronoun, a Chaldaism : see also xvii. 22.

‡ Is. xxiv. 5.; Jer. xxxii. 40., xlix. 13., li. 26. 62.

§ LXX. An augmentation, or increase of family. The reunited kingdoms of Israel and Judah, after restoration from Babylonian captivity.

|| Thine augmentation will be bounty in addition to the covenant made with thee.

¶ This ch., like xv., is very plain, and requires little illustration in addition to that of Abp. N.

** Reference to Zerubbabel.

Ch. *XVIII.

2. —“ Fathers † have-eaten an-unripe-grape,
 “ Therefore-teeth-of the-children shall-be-set-on-
 “ edge?”
4. “ Are-not all the-lives mine?”—
5. “ Even-a-man, if he-shall-be ‡ acquitted,
 “ Even-shall-have-executed written-law even-§ ac-
 “ quittal:”
8. —“ Written-law ¶ faithfully execute”—
14. “ But-¶ certainly if-he-beget a-son,”—
17. —“ In-the- ** punishment-of-the-idolatry-of his-fa-
 “ ther;”—
21. “ †† But-the- ‡ ‡ idolater,”—
22. “ All his-revolts”—
- 4, end. “ All his-acquittals, which he-hath-performed,
 “ Shall-not be-remembered: for-his-defection
 “ Into-which he-hath-turned-aside, even-for-his-sin
 “ Which he-hath-sinned, for-them shall-he-die.
25. “ Yet-ye-say, Is-not § § regulated
 “ The-way-of Jehovah, Hear-ye,

* Seventeenth Sunday after Trinity, afternoon lesson.

† Erase the Yod, according to Jer. xxxi. 29.

‡ From idolatry. Such were to escape destruction, in the im-
 pending calamity from Nebuchadnezzar. See also v. 9, &c.

§ Integrity from idolatry. So Deut. vi. 25.

¶ Also ver. 9. Metre right in ver. 10.

¶ Or, ‘ Shall-it-not-be?’ See preceding interpretations, *passim*.

17. ‘ From-iniquity,’ v. 8.

** So translate, vv. 18, 19, 20, 30. See also iv. 4, 5, 6, 17.,
 vii. 13, 19., xiv. 3, 4, 7, 10.

†† Morning Lesson for Fast, 1806, 7, 8, 9.

‡‡ iii. 18.

§ § As usual; see ver 19.

- “ I-pray-you, house-of Israel!
 “ Are-my-ways not regulated?”—
 27. “ Also-in-the-turning-of an-idolater from-his-idolatry
 “ Which he-hath-committed, so-that-he-performeth
 “ Written-law, even-acquittal, he
 “ Him self* shall-preserve-alive.”
 30, end. “ To-you an-†occasion-of-ruin punishment-of-
 “ idolatry.”

Ch. †XIX.

2. “ Even-say-thou; What-was thy-mother?
 “ A-lioness among lions she-lay-down:
 “ In-the-midst-of young-lions she-abounded-in her-
 “ whelps:
 3.. “ Even-mounted-up ‡one of-her-whelps:”—

Ch. ‡XX.

4. “ †Dispense-thou-written-law unto-them, (d.) son-
 “ of man!
 “ The abominations-of their-fathers cause-thou-them
 “ to-know.
 11. “ Even-my **written-laws”—

* See ver. 4. and Abp. N. on it.

† vii. 19., xiv. 3, 4. 7.

‡ See Abp. N. Nations, indefinitely, 4. 8.

§ Jehoahaz, ver. 5. ‘far-removed.’

¶ Eighteenth Sunday after Trinity, morning lesson. V. 1. 3.
 See v. 31., and xiv. 3.

¶ Instruct them, that national death is the punishment by law
 denounced against idolatry. See also xxii. 2.

** So translate, in vv. 13. 16. 18. 19. 21. 24. 25., and see the
 preceding interpretations, *passim*.

- 12, end. ' ————— " *appropriated-them."
26. " Even-I-permitted-the-pollution-of them in-their-
 " † gifts,
 " In-their-having-† alienated every-one who-openeth
 " the-womb ;"
- 30, end. " Even-according-to their-abominations are-ye
 " § hospitable ?
31. " Even-in-that-ye-offer your-gifts in-having-|| alien-
 " ated your-sons,
 " Are-ye polluted with-all your-idols
 " Unto this-day ? even-shall-I be-† sought
 " By-you, house-of Israel ?
 " Live I, saith Jehovah,
 " I-will-certainly-not be-sought by-you."
37. " Even-I-will-** alienate you under the-rod,"—
38. —" Even-the-revolters against-me from-the-earth :
 " From-their-sojournings I-will-bring-forth
 " †† them ;"—

* Also in v. 20. ' Even my-sabbaths set-ye-apart,' appropriate to my service.

† Children dedicated to idolatry. These gifts are expressed in the following line. See vv. 31. 39.

‡ Alienated from me to idolatry. See xvi. 21. ' Went-aside ' into-defection,' v. 27. ' Chapel,' v. 29. Jer. xlviii. 35.

§ vi. 9. and Ch. xvi. *passim*. Equally entertainers of idols and worshippers of Jehovah.

|| The merciful supposition is preferred to the rabbinical account ; and it is rather believed, that the children were not materially burnt. See Abp. N. on xvi. 21. d. ' by-fire,' as v. 26.

¶ Vv. 1. 3., xiv. 3.

** See v. 31. V. 35. ' Even-will-I-have-written-law with-you.' So v. 36., and, ' when-they-were-brought out-of-the-land-of ' Egypt.'

†† The idolaters.

- 41, end. "Even-I-will-be *peculiarly-appropriated
"among-you"—

Ch. XXI.

- 6, end. "†Sigh-thou with-a-breaking-of thy-loins:
"Even-with-bitterness shalt-thou-sigh before-their-
"eyes."
10. "That it-may-sorely slaughter, it-hath-been-sharp-
"ened:
"That it-may-be a-glittering-sword, it-hath-been-
"furbished:
"‡ For a-cleaving-asunder-of §a-sceptre;
"For-a-rejection-of every tree.
11. "Even-hath-one-given it to-be-furbished,
"That-grasped by-the-hand it-may-be:
"Hath-been-sharpened a-sword; even-it-hath-been
"furbished;
"That-may-be-given it into-the-hand-of a-slayer.
12. "Cry-thou! even-howl-thou! son-of man!
"Surely ||it hath-been against-my-people:
"It hath-been against-my-people:
"It-hath-been against-all the-princes-of Israel:
"¶ Banishers instead-of a-sword
"Have-been towards my-people:

* So ver. 39, end: 'Even-the name-of me-the-peculiar-God,' usually 'my holy name.' Same v. 'gifts,' vv. 26. 31.

† LXX and metre. Ver. 2. 'Consecrated' places. 3. 'Ac-
'quitted' and 'idolater.' 7. 'Even-shall-be-restrained every
'breath.' Mr. P.

‡ Conj. but see ver. 13.

§ Zedekiah's.

|| The sword.

¶ Jer. vi. 25., xx. 4. 10., xli. 5., xlii. 29.; Lam. ii. 22.;
Hab. iii. 16.; Ps. xxi. 15.

- “ Therefore they-have-^{*}clapped-the-hand against-
“ thee.
13. “ Surely they-have-examined, whether a-rejection-of
“ A-sceptre shall-not be.”
- 14, end. “ [†]A-sword, which-in-their-chambers attacketh-
“ them.
15. “ That may-be-melted their-heart; even-that-may-
“ be-multiplied
“ The-stumblers before all their-gates;
“ I-have-placed a-point-of a-sword;
“ [‡]A-point-of a-sword duely-fabricated,
“ [§]For-glittering furbished, for-slaughter sharpened.
16. “ Compactly-|| close-thou, to-the-right! charge-thou
“ to-the-left!
“ Whithersoever thine-edge is-set.
17. “ Even-also I will-[†]smite
“ Mine hands together:
“ Even-I-will-cause-to-rest my-fury upon-thee.”
23. “ Even-shall-be against-^{**}them as-a-divination-of
“ idolatry
“ In-the-eyes-of those-who-have-sworn oaths to-
“ ^{††}them:
“ But-^{‡‡}he bringeth-to-remembrance punishment-of-
“ idolatry in-their-being-taken.
24. “ Therefore thus-hath-spoken Jehovah;
“ Because is-remembered-against-you punishment-of-
“ your-idolatry;

* Jer. xlviii. 26.

† Repeat the preceding substantive.

‡ ^{††} initial repetition.

§ V. 10.

|| Mr. P.

¶ Encouragement to the victorious Chaldeans; as also v. 14.,
and xxii. 13.

** The gates.

†† Chaldeans.

‡‡ Nebuchadnezzar.

- " Whilst-are-discovered your-revolts, so-that-appear
 " Your-errors in-all your-perverse-practices;
 " Because it-is-remembered-against-you, by-*the
 " Chaldeans ye-shall-be-taken.
 25. " Even-thou, profane idolater!
 " Prince-of Israel! to-whom is-coming
 " His-day, in-the-time-of punishment-of-idolatry,
 " an-end!"
 26. —" † This was-not-conferred for-this-purpose,
 " That-he-who-was-† low should-be-exalted, and-
 " then-he-who-is-exalted should-abase-him-
 " self.
 27. " An-overturning, an-overturning, an-overturning I-
 " will-place-it:
 " Moreover § this shall-not (⁂) be,
 " Until come he-who
 " Shall-have ¶ written-law, even-whom-I-will-ap-
 " point."
 28. —" A-sword, a-sword is-drawn for-slaughter:
 " It-is-furbished, that-it-may-be-¶ complete; that
 " it-may-glitter:
 29. " Whilst-**thou-art-seeing in-thy-behalf an-idola-
 " trous-vision; whilst-thou-art-divining
 " In-thy-favour a-falsehood that-shall-be-given thy-
 " self
 " Upon the-necks-of †† profane idolaters,
 " To-whom is-coming their-day,
 " In-the-time-of punishment-of-idolatry, an-end.
 30, end. —" I-will-dispense-written-law unto-thee:"

* Conj.

† The crown.

‡ At a distance from the crown.

§ The crown.

¶ Unprofaned by idolatry.

¶ Strike terror by glittering. ** Ammonite.

†† Ver. 25.

31. _____ " *in-fire :
 " My-wrath"—

Ch. †XXII.

2. " Even-thou, son-of man! ‡ dispense-thou-written-law ;
 " Dispense-thou-written-law unto-the city-of
 " § bloods :—
3. —" A-city hath-shed blood"—
 " Even-shall-she-have-made idols"—
5. —" Are-continually-|| mocking thee"—
6. " Have-not ¶ princes-of Israel,
 " Every-one against-his-own-relations, been in-thee ;
 " Because thou-hast- ** shed blood ?—
8. " †† Even mine-holy-things have- ‡‡ they-despised :
 " Even my-sabbaths have-they-profaned.
9. " §§ Merchants have-been in-thee ;
 " Because thou-hast-shed blood :— (ver. 6. 12.)
 " || Evil-designs have-they-executed in-the-midst-of-
 " thee.
10. " ¶¶ Nakedness-of a-father they-have- ***uncovered
 " in-thee ;

* The conflagration of the city, ver. 32., and xxii. 31.

† Against Jerusalem, as also the two preceding chapters, and ch. xxiv.

‡ xx. 4.

§ xvi. 36. 38., xxiii. 25.

|| By shedding blood in slaughter for thine idolatrous bloodshed.
 ¶ Pekah.

** By idolatrous dedication. See Ps. cvi. 36, 37.

†† The particles, as in the following line.

‡‡ LXX.

§ § Israelites.

|| Ver. 11., xvi. 27. 43. 58., xxiii. 21. 27. 29. 35. 44. 48, 49.,
 xxiv. 13.

¶¶ *Defluuium pubis*. See Deut. xxiv. 1.

*** 'By defiling his wife.' Abp. N. But, not so, xvi. 36, 37.,

- " Pollution of her who was removed they have * af-
 " flicted in thee.
11. " Even one man with the wife of his neighbour
 " Hath † committed abomination : even another
 " His daughter-in-law hath polluted by evil designs :
 " Even another his sister,
 " Daughter of his father hath afflicted in thee ;
12. " A ‡ reward have they taken in thee ;
 " Because thou hast § shed blood.
 " An usury, even an increase thou hast been taken ;
 " even thou hast been made a gain
 " On account of thine evil doings, by oppression :
 " ¶ because me thou hast † forgotten.
13. " Even have not ** I smitten mine hands
 " For thy being made a gain, on account of that-
 " which
 " Thou hast done ; even on account of thy blood-
 " sheddings,
 " Which have been in the midst of thee ?"
16. " Even thou shalt be profaned within thee in the-
 " sight of nations," —

nor Lev. xviii. 6. sq. In the debasements committed by Pekah and the Israelites upon the people of Judah, they have stripped fathers or old men, and indisposed young women, alike of their clothes.

* By uncovering, as in the preceding parallel. This was the offence of Shechem, Gen. xxxiv. 2. See there the very word.

† The actions expressed in this verse appear from the clue of one word used also v. 9. and xvi. 27. 43. 58., to have been rather idolatrous than intersexual.

‡ Explained by the following parallels.

§ Vv. 6. 9. 27.

¶ LXX. Alex.

¶ xxiii. 35.

** Encouragement, as also xxi. 14. 17.

25. " Whom *princes in-the-midst-of-her,
 " As-a-lion roaring hath-torn,
 " A-prey-of life have-devoured :"
27. " † Princes in-the-midst-of-her have-been-as-wolves
 " Preying-on prey, on-account-of-the- ‡ shedding-of
 " Blood ; to-destroy lives,
 " Because-of gain-of gain."
29. " People-of the-land have-§ they-greatly oppressed ;
 " Even-have-they-greatly spoiled : even-the-afflicted,
 " even-the-needy,
 " Have-they-distressed : even-the stranger
 " Have-they-oppressed without-regard-to written-law.
30. " Even-have-I-sought from-among- || them a-¶ man"—
31. " Therefore-have-I-poured upon-them mine-indigna-
 " tion ** in-fire :"—

Ch. XXIII.

3. " Even-had-been-†† hostesses in-Egypt : in-their-
 " youth they-had-been-hostesses :
 " There had-‡‡ been-pressed their-breasts ;
 " Even-there they-had-been-engaged-in the-dalli-
 " ances-of their-virgin-state."
5. " Even-hath-been-an-hostess Aholah under-my-do-
 " minion :

* Capp. and Houb. See also v. 6. But, now Babylonian princes, when Jehoiachim was taken.

† Vv. 25. 29.

‡ Vv. 6. 9. 12.

§ Vv. 25. 27.

|| People of the land.

¶ Zedekiah is denoted.

** xxi. 31.

†† As hostesses were obliged to be civil to all customers, so Samaria and Jerusalem were in their youth attentive to all idols, and first of all to those of Egypt. See ch. xvi. 15. sq.

‡‡ Kal in a niphal sense, as also the following verb.

- “ Even-hath-she-been-^{*}greatly-attached unto her-
 “ [†]customers,
 “ Unto the-Assyrians neighbouring;”
7. “ Even-hath-she-conferred her-[‡]hospitalities upon-
 “ them,”—
8. ———“ when at-her-house
 “ They-lay in-her-youth,”—
 “ Even-lavished their-custom upon-her.”
10. “ These have-[§]uncovered her-nakedness,”—
 “ Even-^{||}punishments they-have-executed upon-her.”
17. “ Then-came unto-her the-[¶]sons-of Babylon
 “ Into-the-bed-of dalliances; even-they-polluted her
 “ With-their-^{**}custom; even-she-was-polluted by-
 “ them,
 “ Until-was-alienated her-inclination from-them.
18. “ Even-she-discovered her-hospitalities, even-she-dis-
 “ covered
 “ Her undress: when-was-alienated mine-inclination
 “ From-her, as had-been-alienated
 “ Mine-inclination from her-sister.”
21. “ Because-thou-hast-reviewed the evil-designs-of thy-
 “ youth
 “ In-practising thine-Egyptian dalliances,
 “ After-the-pressing-of the-breasts-of thy-youth:”
- 24, end. ———“ even-I-will-set

* Also, v. 7, end; where the allegory is at once explained. See also vv. 9, end, 11, 12. 16. 20.

† Vv. 9. 22.

‡ Also, vv. 8. 11. 14. 19. 27. 29. 35. 43, 44.

§ Stripped her: see xvi. 37. 39., and Hab. ii. 15., in which last, circumcision appears to have been denoted.

|| Mr. P.

¶ See preceding v., and Is. lvii. 9.

** If language is here too strong for the decent allegory, Mr. P. on the noun נָכַר may be consulted: but idolatry is alone meant.

- * Before-them written-law, even-they-shall-dispense-
 "written-law-to-thee according-to-their-writ-
 "ten-laws."
27. "Thus-will-I-make-to-cess thine-evil-designs from-
 "thee,
 "Even-thine *hospitalities from-the-land-of E-
 "gypt:"—
32. —"A-cup-of thy-sister thou-shalt-drink,
 "Which-is-deep, even-which-is-wide: thou-shalt-be
 "a-laugh,
 "Even-a-derision-of him-who-often containeth
 "†abundant-drink:
33. "Even-with-sorrow shalt-thou-be-filled: a-cup-of
 "astonishment,
 "Even-of-desolation is-the-cup-of thy-sister Sama-
 "ria."
34. —"Even-the sherds-of-it thou-shalt-lick-clean:
 "Even-then-thy-breasts thou-shalt-‡tear:"—
35. —"Therefore-also be-thou §borne-away
 "In-thine-evil-designs, even-with thine-hospitali-
 "ties.
36. —"Dispense-thou-written-law
 "Unto Aholah, even-unto Aholibah."—
37. "Because they-have-been-||adulteresses, even-¶blood
 "is-in-their-hands;
 "Even-with their-idols have-they-been-adulter-
 "esses:"—

* Idolatries brought from Egypt.

† LXX.

‡ See Abp. N.

§ Kal in the sense of niphah. For the cause preceding see the parallel xxii. 12.

|| Jer. iii. 1. 9., v. 7, 8., ix. 2., xiii. 27., xxiii. 10. 14., xix. 23., The parallel also explains. For the end of the verse, see xvi. 20, 21.

¶ See xvi. 36.

43. "Then-said-I concerning-her-who-was-old in-*adul-
 "teries ;
 "Now they-will-be-*hospitably-entertained-by-her
 "in-her-hospitalities, I-say-her."
 45. "Therefore-men who-are-†acquitted themselves shall-
 "dispense-written-law
 "Unto-them, a-written-law-of adulteresses ; even-a-
 "written-law-of
 "Women-who-shed blood : surely ‡adulteresses
 "Are-they ; even-is-blood in-their-hands."
 46, end. ——"to-§vexation, even-to-spoil :
 47. "Even-let-overwhelm them"—
 49. —"Even-||punishment-of-idolatries-of your-idols ye-
 "shall-bear,"—

Ch. XXXIV.

6. —"Woe to-the-city-of **bloods ;
 "To-the-††caldron, whose ‡‡rust is-in-it ;
 "Even-whose-rust hath-not gone-forth from-it.
 "§§According-to-its-pieces, according-to-its-pieces,
 "bring-thou-||it-out :
 "Let-not fall upon-it a-lot.

* The successive use of these words in the same verse, proves that they were equally and indifferently employed to denote idolatry.

† See preceding interpretations, *passim*.

‡ Ver. 37. and xvi. 36. 38. § Jer. xv. 4., xxiv. 9.

|| Lam. iv. 6, &c.

¶ Eighteenth Sunday after Trinity, afternoon lesson. See ch. xxii.

** xvi. 36. 38.

†† The sacrificial caldron, representing the city. See the preceding parallel.

‡‡ Mr. P. § § Piece by piece.

|| The contents of the caldron, or of the city, piece by piece, as it comes, without lot or distinction.

7. "Surely her-*blood in-the-midst-of-her hath-
 "been;"—
- 9, end. "Also I will-make-great the-†pile."
- 0, end. "Waste-thou-away the-flesh, even-reduce-thou-
 "it
 "To-a-jelly, even-the-bones let-be-burnt.
11. "Then-place-thou-‡it upon its-coals empty,"—
 "That-may-be-wasted-away its-§rust; 12. that-
 "may-be-scaled-off its-rust;
 "Which-doth-not go-forth from-it;
 "The-abundance-of its-rust, the-offensiveness-of its-
 "rust.
13. "In-thy-pollution is-||evil-design. Because I-would-
 "have-cleansed-thee,"—
14. —"Even-I-will-do-it: I-will-not ¶set-free;"—
16. "Son-of man! Am-not-I taking
 "From-thee the desire-of thine-eyes (d.)?
 "Yet-thou-shalt-not mourn, nor weep,
 "Nor shall-start thy-tear.
17. "Be-sorrow silent on-account-of-the-dead:
 "Mourning shalt-thou-not make:
 "Thy-tiara bind-thou upon-thee;
 "Even-thy-shoes place-thou upon-thy-feet;
 "Neither cover-thou the upper-lip;
 "Even-bread-of **fellow-mortals thou-shalt-not eat."
23. —"but-ye-shall-††pine-away in-the-punishment-
 "of-your-idolatries,"—

* Blood of dedication. xvi. 36. 38. Two words, end of ver. 8.,
 gloss from end of ver. 7.

† Of bones: see ver. 5. ‡ The caldron.

§ May be judged to denote idolatry. See ver. 6.

|| See xvi. 27., xxii. 9. &c. ¶ Mr. P.

** See Mr. P., and ver. 22. †† iv. 17.

24. —“ When-come-to-pass *these-things:’ —

25, end. “ Even-†their sons,”—

Ch. XXV.

8, end. “ Is-not as-all the-nations

“ The-house-of †Israel, even-Judah?”

Ch. XXVI.

2. —“ Aha, she-hath-been-broken, she-hath-been-re-

“ duced among-the-peoples :

“ She-hath-been-transformed in-my-sight: she-who-

“ was-full is-desolate;”

20, end. “ Nor-§established in-the-land-of the-living.”

Ch. XXVII.

11. —“ Their-||shields they-have-hung”——

12. “ Tarshish was-thy-¶mart **for-the-abundance-of

“ All riches in-silver, iron,

“ Tin, even-lead, which-they-stowed in-¶thy-ware-

“ houses.”

Ch. XXVIII.

13. “ ††As-Eden,”——

* r. מְבִיחַ, instead of the suffix to the infinitive.

† Repeat מְבִיחַ.

‡ The metre requires this reading of LXX. Syr. and marginal reading of one MS. Ver. 11. ‘ Written-laws.’

§ LXX. Syr. Houb. Secker, Dimock.

|| Mr. P., and Jer. li. 11.

¶ So also, ver. 16.; but v. 14. ‘ thy-repositories.’

** The same, ver. 18. Compare 26, end, with Ps. xlviii. 6.

†† Houb.

- “ Even-thy-pipes, (d.) in-the-day when-thou-wast-
 “ born, have-been-prepared.”
16. “ * On-account-of-the-abundance-of thy-merchandise
 “ they- + have-filled
 “ The-midst-of-thee with-violence; even-thou-hast-
 “ suffered- ‡ punishment :
 “ Even-I-have-cast-thee-as-profane from-the-moun-
 “ tain-of God :
 “ Even-I-have-destroyed-thee,” ———
17. —“ Upon the-ground I-have-cast-thee :
 “ Before kings I-have-exposed-thee,
 “ § To-be-shewn (d.) on-account-of-the-multitude-of
 “ thine-idolatries.”
18. —“ Therefore-I-have-brought-forth a-fire from-the-
 “ midst-of-thee :
 “ It hath-devoured-thee; even-I-have-reduced-thee
 “ To-ashes upon the-earth;” ———
19. —“ Have-been-astonished at-thee: a-terror thou-hast-
 “ become ;
 “ Even-where-art-thou-to-be-found for ¶ a-long-time-
 “ to-come?”
22. —“ Am-not-I against-thee, Sidon ?
 “ Even-I-will-be-honoured in-the-midst-of-thee: even-
 “ thou-shalt-know
 “ That I-am Jehovah, in-mine-having-executed
 “ Against-thee written-laws: for-I-will-be-a-peculiar-
 “ God in-thee.
23. “ Even-I-will-send upon- ¶ thee” ———
25. —“ then-will-I-be-a-peculiar-God among-them” —

* To take it away from thee.

† Prophetic preters to the end of ver. 19.

‡ Lam. iv. 6, &c. § LXX.

¶ See Dr. Jortin quoted in note on Jer. xxxi. 36.

¶ Second person, *passim*, vv. 22, 23.

Ch. XXIX.

16. "Bringing-to-remembrance *punishment-of-idola-
"try"—

Ch. XXX.

3. "Surely near-is a-day, even-near-is
"A-day appointed-by-Jehovah: a-day-of cloud,
"A-time-of nations it-shall-be.
4. "Even-shall-come a-sword upon-Egypt;"—
9, end. "†Surely hath-it-not come?"

Ch. †XXXI.

3. —"Even-tranquil with-shade,"—
4. —"even-its spring-tides §it-hath-sent"—
15. —"In-the-day when-he-descended to-||Sheol,
"I-caused-to-mourn (d.) upon-his-account the-deep;
"Even-I-restrained"—
17. —"even-¶I have-been-broken"—

Ch. XXXII.

2. —"A-lion among-nations thou-hast-been-like:
"Even-thou-art as-a-crocodile in-the-seas:

* Lam. iv. 6, &c.

† The sixth word of this verse read and translate, with Cappellus,
'in haste.' Vv. 14. 19. 'written-laws.'

‡ 'An admonitory comparison of Pharaoh to the late Assyrian
'empire, under the image of a cedar, applied ver. 18. to Pharaoh,'
Secker, in Abp. N. Chh. xxv—xxx. against the nations.

§ The sea.

|| See Is. xiv. in Introduction, pp. xiii. xiv.

¶ In the ninth word read Yod instead of Zain.

" Even-thou-hast-emerged in-thy-rivers, even-thou-
 " hast-troubled

" Waters with-thy-feet, even-thou-hast-fouled thy-
 " rivers."

5. " Even-will-I-expose thy flesh

" Upon the-mountains: even-will-I-fill

" The-valleys with-thy-great-height: 6. even-will-I-
 " water the-earth

" With-thy- * blood: thy-gore shall-be-upon the-
 " mountains;

" Even-streams shall-be-filled from-thee."

20. " In-the-midst-of the-slain-by the-sword they-shall-
 " fall:

" A-sword hath-consigned-her to-† a-bed,

" Herself, even-all her-multitudes.

21. " Shall-speak unto-him the-most-powerful-of

" Warriors from-the-midst-of ‡ Sheol:

" Together-with them-who-helped-him have-descend-
 " ed, have-lien-down,

" The-uncircumcised, slain-by the-sword.

22. " There is-Assyria, even-all

" Her-company round-about in-her-graves:"—

26. " There is-§ Sheshch, Babylon,"—

* Houbigant and Dathe transpose. Besides the strong figurative language used in vv. 7, 8. to denote the destruction of kingdoms, see ch. xxxviii. 19, 20.; Is. xiii. 10., xxiv. 23., xxx. 26., lrv. 17.; Jer. li. 18.; Joel ii. 10., iii. 15, 16.; Amos viii. 9.; and Matth. xxiv. 29.

† LXX. the grave, v. 25.

‡ See Is. xiv. in Introduction, pp. xiii. xiv.

§ See xxxviii. 2, 23, end. * Dismay in-the-land-of the-living.'

Ch. *XXXIII.

8. "When-I-say unto-an-idolater, †Idolater!"

Ch. †XXXIV.

11. —"Am-not I § I who-will-both-search"—?

16, end. "Even-the || strong I-will-preserve;

"¶ Even-I will-feed-it with-**written-law."

17. —"Shall-not-I †† dispense-written-law"—?

31. —"†† Men are-ye: even-I, Jehovah,

"Am-your-God, saith Jehovah."

Ch. XXXV.

5. "Because hath-been to-thee

27, end. 'Punishment-of-their-idolatry,' xiv. 10.; Lam. iv. 6, &c.
The same xxxiii. 6., end. 28. 'Even-thou,' Pharaoh.

* Subject similar to that of ch. xviii.

† To the end of ver. 20. translate various words as they have been translated in chh. xiv. xviii. Ver. 5, metre rejects the verb substantive. Ver. 25. For bloodshed denoting idolatrous dedication, see xvi. 38, &c., xxii. 2. Ver. 26. 'Ye-have-stood in your-
'street.' Houb.

‡ Against the shepherds in the first sense of the word in the note on Jer. xxiii. 1. Ver. 4, end. 'even-with-rapine.'

§ Chaldee repetition of the pronoun. See also ver. 20.

|| LXX. and metre reject the immediately preceding description.

¶ Metre requires the particle and pronoun, as at the end of ver. 15.

** This word interprets the allegory. The written law was to be restored with the return from captivity.

†† Also vv. 20. 22., and xxxvi. 19, end. Rams and he-goats, and fat cattle, vv. 17. 20. the same as the shepherds, 1—16.

‡‡ Ver. 23. David, Zerubabel. See notes on Jer. xxxiii. 17—26.

- “ An-hatred-of *ancient-time, for-which-thou-hast-
 “ † drained ‡ by-harassing
 “ The sons-of Israel,
 “ By the sword,
 “ In-the-time-of their-calamity, in-the-time-of the-
 “ punishment-of-their-idolatry ;

Ch. XXXVI.

2. —“ Because hath-spoken § the-enemy against-you ;
 “ Aha ! the-|| chapels-of ancient-time
 “ For-a-possession have-every-one-of-them-been unto-
 “ us !”
 12. “ Even-I-will-cause-to-walk upon-¶ you”—
 22. —“ Not for-your-sakes do-I act,”—
 23. “ Even-will-** I-render-peculiar my”—
 29. “ Even-will-I-†† restore you”—
 38. “ As-a-flock-of ‡‡ peculiar-people,”—

Ch. XXXVII.

1. “ Was upon-me a-hand-of Jehovah,

* Amos i. 11. Ver. 9. ‘ Desolations-of ancient-time.’ See preceding interpretations, *passim*. 11, end. ‘ I-shall-dispense-written-
 ‘ law-to-thee.’ 13. ‘ Because-ye-have-magnified’— 14, 15. Pa-
 thetic repetition of the paronomasia.

† Jer. xviii. 21.

‡ Trs. from end of the verse.

§ Edom, ver. 5. Ver. 6, end. ‘ Is-it-not-I-who’—? 9. ‘ Sure-
 ‘ ly am-not-I?’—

|| Not always idolatrous. See also Hab. ii. 17., and correct
 note on Jer. xlviii. 35.

¶ The mountains of Israel, ver. 8. and compare Hab. iii. 19. end.

** End, ‘ When-I-shall-be-rendered-peculiar.’

†† End, ‘ Any-more upon-you famine.’ 27, end. ‘ Even-my-
 ‘ written-laws’—

‡‡ 31, end. 33. ‘ Your-idolatries.’

- “ Even * one-brought-me-forth in-a-mind-of Jeho-
 “ vah,
 “ Even-set-me-down in-the-midst-of the-valley,
 “ Even-it-was full-of bones :
 2. “ Even-† he-caused-me-to-pass beside-them round
 “ and-round :
 “ Even-‡ were-not many exceedingly
 “ Upon the-face-of the-valley ?
 “ Even-were-not they-dry exceedingly ?”
 7. “ § So-I-prophesied as he-commanded ¶ me :”—
 14. “ ¶ For-I-will-put my-breath within-you ; even-ye-
 “ shall-live :
 “ Even-I-will-place you upon your-own-ground :
 “ Even-ye-shall-know that I
 “ Jehovah have-spoken, even-will-perform.”
 19, end. “ Even-they-shall-be one in-the-hand-of ** Ju-
 “ dah.”
 25. —“ Even-they-shall-dwell upon-it, themselves,
 “ Even-their-sons, even-the-sons-of their-sons,

* I was powerfully impelled and brought forth. See xi. 5.

† Or, I was caused to pass. The same tense as the two verbs in ver. 1. and like them impersonally used. Read Yod for He.

‡ The negative interrogation affirmatively intended, and not translated as usually, ‘ Behold !’ see *passim* in the preceding interpretations.

§ Præter with Vau converseive : thus a future relative in the sense of a prophetic præter. The same the first verbs of vv. 8. 10.

¶ Aleph instead of Yod, and two words.

¶ A national resurrection promised, by a return from captivity. The slain, ver. 9. and the bones, vv. 1. 3, 4. &c. were the fallen in the wars with the Babylonians. Eichhorn’s supposed error in the last verb of ver. 7. may be only an archaism.

** Prophecy of the reunion of the twelve tribes under Zerubabel. See Abp. N.’s note. Begin ver. 20. ‘ Therefore,’ and ver. 21, ‘ Then.’

"For *a-long-time-to-come: even-David, my-ser-
 vant,
 "Shall-be-prince over-them *for-a-long-time-to-
 come."

28. "Even-shall-know the-nations that I
 "Jehovah appropriate to-†myself Israel,"—

Ch. †XXXVIII.

2. "Son-of man! set-thou thy-face
 "Against the-house-tops-of the-land which-is-cover-
 ed-with-house-tops;
 "Against-the-prince who-is-§exalted in-||Sheshech,
 "Even-in-¶Babylon; even-prophecy-thou against-
 "him."
 3. —"Am-not-I against-thee, thou-house-top!
 "Thou-prince who-art-exalted in-Sheshech, even-in-
 "Babylon?"
 8. "After-many days thou-shalt-be-noticed:
 " **In-an-after-course-of the-years"—
 "When-it from-among-peoples hath-been-brought-
 forth,

* In the limited sense, as also vv. 26. 28. See notes on Jer. xxxiii. 17—26. and preceding interpretations *passim*. V. 26. 'A-covenant-of prosperity, a-covenant-of ancient-time.'

† Yod lost in its follower.

‡ This prophecy against the populous Babylon, covered with house-tops, and against its prince, must have been delivered in the reign of Zedekiah; when the prophet, being in captivity, prudently concealed his meaning under Athbash or transposition in names. See Jer. xxv. 26., and note on li. 1.

§ Trs. *uw*. In captivity Ezeiel was prudently enigmatical.

|| Jer. xxv. 26., li. 41.

¶ Probably disguised in its first letter.

** Ver. 16.; Gen. xlix. 1.; Num. xxiv. 14.; Deut. iv. 30.; Is. ii. 2.; Jer. xxxiii. 20., xlviii. 47., xlix. 39.; Dan. ii. 28., x. 14.

- “ Even-when-they-shall-dwell ”——
 12, end. “ Dwelling upon *a-*navel-of the-earth.*”
 16, end. “ That may-acknowledge the-†*nations me,*
 “ When-I-shall-be-a-peculiar-God respecting-thee”——
 22. “ ‡ Even-I-will-exact-written-law ”——
 “ § Even-upon his-bands, even-upon peoples
 “ Many, who-shall-be with-him.”

Ch. XXXIX. 1, end. See xxxviii. 3.

2. —“ after-that-I-|| shall-have-caused-thee-to-
 “ ascend ”——
 4. “ Upon ¶ mountains-of Israel ”——
 7. “ Even-the name-of myself-**peculiarly will-I-
 “ cause-to-be-acknowledged ”——
 19. ———“ blood unto-excess, ”——
 23. “ Even-shall-know the-nations that for-the-punish-
 “ ment-of-their-idolatry
 “ Had-been-taken-into-captivity the-house-of Israel:
 “ For that they-had-††turned-aside against-me,
 “ Therefore-I-hid ”——

* Judea and Jerusalem, elevated places. See Is. lviii. 14.; Amos iv. 13.; Mic. i. 3.; Hab. iii. 19.

† Whether, Israel and Judah?

‡ Vv. 21, 22. A covert prophecy of the destruction of Babylon. The sword against it was to be invoked in the mountains of Israel, but was to fall on Babylon. Prophets, ver. 17. Isaiah and Jeremiah. Vv. 19, 20. See Abp. N. on xxxii. 8.

§ To the end of the verse, omitted by Abp. N. V. 23. ‘ Even-
 ‘ will-I-make-myself-peculiar, even-be-acknowledged.’

|| Next verb, ‘ even-shall-have-brought-thee.’

¶ Mountains where Israel dwelt in captivity; Babylon.

** End of the verse. ‘ A-peculiar-God in-Israel.’

†† Ver. 26. ‘ Defections, whereby they had turned aside.’



27. —“ *even-am-become-peculiar among-them ”—

Ch. †XL.

2. “ In-†visions-of God §one-brought-me ”—

Ch. XLI.

4, end. ———“ ¶even-he-said
“ Unto-me, This-is the-most ¶holy.”

Ch. XLIII.

3. —“ When-**Jehovah came to-destroy ”—

7, end. ———“ by-their ††hospitalities,
“ Even-by-the-‡‡graven-images-of their-kings, even-
“ by-their-chapels : ”

Ch. XLIV.

10, end. ———“ the-§§punishment-of-their-idolatry.”

* Ver. 25. ‘Even-tenderly-regard the-whole house-of Israel;’
‘Even-be-jealous for-the-name-of myself-the-peculiar-God.’

† ‘The vision in chh. xl, xli, xlii, seems designed to show, that,
‘if the Jews repented of their idolatries, their temple should be re-
‘built, and their worship according to the Levitical law should be
‘restored.’ Abp. N. For the subject of chh. xliii—xlviii, see
Abp. Secker’s Dissertation, and Abp. N.

‡ Ch. i. 1.

§ xxxvii. 1. End, common reading and translation.

¶ This clause seems accidentally omitted by Abp. N.

¶¶ Set apart, or appropriated. ** See Abp. N.’s note.

†† Hospitable reception of idolatry. See also v. 9, and read
in both vv. ‘for ever,’ in the limited sense, according to preceding
interpretations. Ver. 10. ‘Idolatries.’

‡‡ Abp. N.

§§ Preceding interpretations, *passim*. See also ver. 12, end.
8. ‘Keepers for-yourselves.’ Syr. Houb. and metre.

12. —“ *an-occasion-of-stumbling by-the-punishment-of-
“ idolatry;”—

28. “ Even-† I-will-be unto-them for-an-inheritance:”—

Ch. XLV.

10. “ Balances-of †acquittal, even-an-ephah-of acquittal,
“ Even-a-bath-of acquittal, shall-be to-you.”

Ch. XLVII.

3, end. —“ waters-of §extremities.”

8, end. “ To-the-sea (d. d.) || where-shall-become-†stag-
“ nant the-waters which-continually-flowed.

9. “ Even-shall-it-be, that-every **breath-of

“ A-living-creature which moveth,

“ Unto every-one which

“ Shall-come thither the-river

“ Into-the-sea, shall-live; even-shall-be

“ The-fish abundant exceedingly.

“ When shall-have-come thither

“ These waters, although-they-shall-become-††stag-
“ nant,

* vii. 19., xiv. 3, 4. 7., xviii. 30.

† Abp. N. Vv. 19. 24. For ‘holy,’ ‘sanctify,’ and ‘hallow,’
read ‘peculiar,’ ‘appropriate,’ and ‘set-apart.’ xlv. 1. ‘An-ap-
‘propriation.’ xlv. 20. ‘Appropriate.’

‡ From wrong. See preceding interpretations. 9. ‘Written-
‘law even-acquittal.’

§ Soles of the feet. Mr. P.

|| Trs.

¶ See verse 9.

** Fish.

†† The waters both of the Kidron and of the Jordan soon after
their influxes into the Asphaltite lake or Dead sea must have par-
taken of the stagnancy of its waters. The third radical of the
verb may be an exchange for a letter of the same organ; or the

"Yet-shall-live every-thing which

"The-river shall-come unto.

10. "Even-shall-it-be, that-shall-stand upon-*it"—

11. "For-in-†its-disembogement, even-in-its-windings,
"even-in-its-swellings,

"‡They-shall-not be-stagnant, although-into-the-
"salt-sea they-be-discharged."

12, end. —"even-its-leaf for-§listlessness."

VISION OF FLOWING WATERS. xlvii. 1—12.

|| Prophet of ¶ humble birth! extend thy gaze
To where ** Shiloh's rill to Kidron strays:
See from the temple's threshold waters flow, [vv. 1, 2.]
And spread o'er all the tranquil vale below.

verb itself may be in one of its usual significations. Ver. 10. explains, that between the mouths of the Jordan and of the Kidron fish was to be caught in the Dead sea sweetened by the influxes of those rivers. In 2 K. ii. 21, 22. waters were to be rendered wholesome by the injection of salt: in this place the impetuosity of running water was to be assuaged by their influx into a lake.

* The Dead sea.

† The river. This line of interpretation, and its middle word, the LXX supply.

‡ These waters, ver. 9. § Ease, and freedom from hunger.

|| Ver. 6.

¶ Import of Hebraism, 'Son of man.' Hezekiah, in Ps. viii. 4. humbly styles himself 'a son of Adam:' and the angel Gabriel also addresses Daniel by the same title, ch. viii. 17.: but, 'man' and 'Adam' are the same in the original. Daniel, ix. 21. styles Gabriel 'the great existence,' by a term which is commonly used to denote a man of rank. For the different uses of both these terms, see also Dan. x. 5. 11. 16. 18, 19.

** See Is. viii. 6. and Abp. Secker's Dissertation, in Abp. N.

Here shalt thou pass the scanty wave ; nor dread [3.]

With scarcely wetted sole the stream to tread :

Nor thou refuse, if here, the swollen tide [4.]

To ford, our parted knees its flood divide :

Nor once again, with timid heart, delay

To urge with me breast-high the watry way.

Still further onward all attempts were vain [5.]

On foot to cross the deeply-flooded plain :

For there the proudly-swelling waters *rise,

Whose depth the swimmer can alone despise.

And now return ; and lo, on either brink [6.]

The countless trees, whose roots the river drink ! [7.]

This torrent seeks Judea's eastern side, [8.]

And through its desert pours a foaming tide ;

Whose force impetuous anon shall break

The stagnant bosom of the listless lake.

Then shall the tenants of the briny waste, [9.]

Soon as the river's sweeter streams they taste,

Forsake their leaden wave : e'en all around,

Where'er the waters mix, shall fish abound.

E'en on this sluggish sea's extensive side, [10.]

From Gedi's southern spring to Jordan's tide,

By fishers' nets o'erspread the busy coast

Its draughts, the plenty of the main, shall boast.

For, with no lazy steps shall Kidron haste [11.]

To dash the torpid salt sea's stagnant waste.

E'en on this river's either brink shall shoot [12.]

Each foodful sucker from its parent root ;

Whose leaf no change shall know, whose fruit no end ;

Each in its month, whose boughs ripe fruit shall bend :

* Abp. N. says : ' These waters beautifully represent the gradual progress of the gospel.' But why not the freedom and abundance of restoration ? as in Is. lv. 1. See Interpretation of Is. ii. pp. 28, 29.

From near Jehovah's throne these streams which stray
 Shall nourish fruits and plants, * which hunger shall allay.

Prophet of humble birth ! the vision scan ;
 E'en tell to Israel Jehovah's plan.
 The streams thou seest, which issue by † the south
 Forth from the temple to the river's mouth,
 The likeness of Judea's lore display,
 Pure as the water which reflects the day.
 The sacred characters, yet unconstrain'd,
 By hypercritic shackles yet unchain'd,
 Own, as these waters own, the fairest source ;
 Urge, as these waters urge, the fullest course :
 But, as the torpid lake the current stays,
 So error learning's march divine delays.

See first the ‡ exiles, in a future age
 Whose mistranslation often stains thy page :

* See note on the literal translation, and Abp. N. on this verse : where had he concluded, ' of the Hebrew scriptures,' the allegory would have been more readily allowed. If by this whole prediction more was designed to be foretold than that, after the restoration from captivity, the described part of the country should abound in fish, fruit, and esculent plants, let no great approver of allegory, either one of ' the remnant of the true Israelites,' or ' a Jew with a veil upon his heart,' attempt to cope with Origen, Jerome, Grotius, and their successors, in the following development, after the manner of the prophet, if not in imitation of his diffusive style.

† V. 1.

‡ Jews of Alexandria, authors of the Greek version called the LXX. Dr. Hody, *De Text. Orig.* p. 364. speaking of that version, says ; *Textui Hebraico non satis consona, in multis deficiens, in multis redundans, in multis errans.*

Whose *version oft their author's mind reveals;
 But which their †ignorance as oft conceals:
 Who their own long-lost letters faintly trace;
 Whose impure Greek and Chaldee rules embrace:
 To whom, though, injur'd much and erring, pays
 Each distant time their well-earn'd meed of praise.
 See the loose ‡Targumists the sense deface;
 And minor §Hellenists their ¶copy trace:
 See o'er the mind the ¶Alexandrine school
 Lay the proud basis of eternal rule;

* But how does it render, or recommend, Shiloh, Gen. xlix. 10., by rendering it, 'the things reserved for him,' or, 'to whom he,' or it, 'is reserved?' as if they had read the word in two, 'which to-him.'

† See note on Dan. ix. 16.

‡ Authors of the Chaldee paraphrases.

§ Authors of the books of the New Testament.

¶ The LXX. particularly in their quotations. See Sermons, on the Fast, 1808, and on the Everlasting Fire of the Athanasian Creed.

¶ 'Have not the writings of the New Testament been conformed to the doctrine of the Platonic Trinity, by the help of interpolation?' MS. Exceptions to Dr. Jortin's Discourses on the Christian Religion, and Remarks on Ecclesiastical History. See Dr. J., vol. i. p. 65. note, ed. 8vo. 1805. The MS. exceptions stored up against vol. i. and vol. ii. of this work of Dr. J. respect pp. 5. 9. 13. 14. 18. 48. 50. 54. 55. 65. 70. 74. 75. 89. 119. 134. 146. 267. 273, 274, 275, 276. 308. of vol. i. ed. 1805.; and pp. 5. 9. 17. 32. 290. and 351. of vol. ii. The liberal Dr. Jortin, liberal to established opinions, found a friend in a primate as liberal as the times would allow; and an enemy, according to the editor of Tracts by Warburton and a Warburtonian, in a prelate of less enlarged sentiments. All parties of them at length 'now repose in the sanctuary of the grave, beyond the reach of human censure and of human praise,' save only the editor of the Tracts.

And *Jerome's pen to †Latin priests convey
 From Cæsar's hand the world's imperial sway :
 In fixing which by vowel-points partake
 The ‡dotting doctors of the living lake.
 The Hebrew streams a pool of error meets,
 Whose §weight the ||allegoric salt completes.

Yet shall the bosom of this torpid deep
 With outspread nets no timid fishers sweep ;
 Shall drag laborious the briny spray,
 And hoist its hidden treasures to the day.

Yet shall the splendid current ever flow ;
 On whose full banks each fruitful tree shall grow :

* By his Latin translation of the Bible, called the Vulgate, made from the Greek by order of pope Damasus.

† The popes of Rome, which, as Dr. J. observes, was determined to govern the world in one way or in another.

‡ These gentlemen, about the beginning of the eighth century, in their seat of sloth and ignorance upon the banks of the lake of Tiberias, were the inventors of the sublime learning of

Kamets	Patach	Scheva, simple and com-
Tseri	Segol	pounds
Chirek m.	Chirek p.	Patach furtivum
Cholem	Kamets br.	and the Accents.
Schurek	Kibbuts.	

For all which they must have had an early and undoubted right to confer upon each other the degree of D.D.; only that in the present day many might esteem the lake in our prophecy more congenial with them. See them by the name of Masoretes in p. 116.

§ Of the weight of the water of the Dead sea, see Michaelis cited by Abp. N.

|| This salt, differing something from the Attic, has been abundantly supplied by nearly all commentators upon the Bible from the time of Origen, the father of allegory, to the present. See notes on the preceding Interpretations, *passim*.

Whose leafy shoots shall own unfading prime,
 And fruits successive rise to endless time :
 On which the human mind divinely fed
 Shall know the *quiet of celestial bread.

Ch. XLVIII.

14. "Neither shall-they-sell any-of-it :
 "Neither shall-it-be-exchanged or †alienated :
 "As-an-excellent-part-of the-land (d.) it-is-appro-
 "priated to-Jehovah."
 35, end. "Even-the-name-of the-city, from-the-day
 "† when-it-shall-be,
 "Shall-be, Jehovah is-there."

* In contradistinction to the wars right Christian of the fourth century, respecting the difference of half a diphthong in Homœusian and Homœusian.

† xvi. 21., xx. 26.

‡ LXX.

READINGS AND INTERPRETATIONS OF *DANIEL.* ---

CH. *II.

28. "In-an-after-course-of the-days."

Simply, future time. Thus also x. 14.; Gen. xlix. 1.; Num. xxiv. 14.; Deut. iv. 30.; Is. ii. 2.; Jer. xxiii. 20., xlviii. 47., xlix. 39. Years, Ezek. xxxviii. 8. Days, 16.

34. 45. —"† Which could-not be-handled,"—

Ch. IV.

8, 9. 18. —"‡ A-mind-of the-peculiar God"—

13§. 23. —"An-instigator, even-one-peculiarly-appointed"
"ed"—

27. In more courtly language than the usual translations, render,

* See Mr. Wintle, for the general subjects of the chapters.

† Houbigant.

‡ See ch. v. 11, 12. 14.; Gen. xli. 38., and preceding interpretations.

§ At. ver. 15. from the notion of a tree the dream slides into that of an animal, and in the next ver. into that of an human being. See ver. 23.

—“ even-thy-*misfortunes

“ By-†acquittal break-thou-through, even-thine-
“ overturnings”—

37. “ The-king-of heaven, because all

“ His-works are-integrity, even-his-paths judicial-
“ decision,”—

Ch. V.

25. “ ‡Numbered, numbered, weighed, even-they-di-
“ vide.”

Ch. VII.

13. —“ As-a-son-of §a-mortal was-coming he,”—

18. 21. 27. “ The-||appropriated.”

26. “ But-a-trial shall-be-instituted,”—

Ch. VIII.

12. —“ By-¶revolt; even-it-cast-down the-***faithful-
“ promise”—

17. —“ Understand-thou, son-of ††Adam!”—

19. “ Even-he-said; Shall-not-I explain-to-thee

“ That which shall-be hereafter?

* See note on Lam. iv. 6.

† From idolatry.

‡ The literal translation of the hand-writing on the wall. The interpretation, 26—28.

§ Should not the Chaldee drop the Aleph? See note on Ezek. ii. 1.

|| Also viii. 13, 24.

¶ Also vv. 13, 23.

*** See preceding interpretations, from Jer. iv. 14.

†† See metrical translation of Ezek. xlvii. 1—12. Also Ps. viii. 4., and Dr. Geddes's Psalms, xc. 3.

“ *Surely at-an-appointed-time precisely-settled will-
 “ be-the-indignation.

Ch. IX.

4. “ Even-I-suppliated Jchovah (d.), even-I-confessed,
 “ even-I-said ;
 “ I-beseech-thee, my-God ! the-God who-is-great,
 “ Even-who-is-tremendous, who-preserveth the-co-
 “ venant,
 “ Even-the-† paternal-affection, toward-those-who-
 “ love-him, even-toward-those-who-keep his-
 “ commandments :
5. “ ‡ We-have-sinned ; even-we-have-acted-perversely ;
 “ even-we-have-been-idolaters ; even-we-have-
 “ rebelled ;
 “ So-as-to-apostatize from-thy-commandments, even-
 “ from-thy-written-laws :
6. “ Neither have-we-hearkened unto thy-servants
 “ The-prophets, who have-spoken in-thy-name
 “ Unto our-kings, our-princes, even-our-fathers,
 “ Even-unto all the-people-of the-land.

* Transpose, and so render, *mutatis mutandis*, the end of ver. 17., and compare xi. 27. 35. and xii. 9. Begin ver. 22. with the insertion of a Caph, ‘ But-as-this,’ and in ver. 24. d. the third and fourth words.

† See the preceding interpretations for the rendering of this word ; which, at i. 9., being applied to man, is followed by a word of interpretation, which the metre rejects.

‡ It was usual with kings and prophets to take on themselves the idolatry of the people. See the psalms written in behalf of Hezekiah, *passim*, and compare them with Is. xxxviii. 10—20.; on which see interpretation and notes ; also see Sermon on the Fast, 1808.

7. " With-thee, Jehovah, is-^{*}the-acquittal;
 " But-with-us is-confusion-of face,
 " As-at-this day; with-the-men-of Judah,
 " Even-with-the-inhabitants-of Jerusalem, even-with-
 " all Israel,
 " Who-are-near, even-who-are-distant, in-all the-
 " countries,
 " Into which thou-hast-driven-them,
 " Upon-account-of their-defection in-which they-
 " have-turned-aside against-thee.
8. " Jehovah, with-us is-confusion-of face,
 " With-our-kings, with-our-princes, even-with-our-
 " fathers;
 " Because we-have-†been-idolaters against-thee.
9. " With-Jehovah our-God are-the-tendernesses, even-
 " the-forgivenesses,
 " Although we-have-rebelled against-him :
10. " Neither have-we-hearkened unto-the-voice-of Je-
 " hovah
 " Our-God, to-walk in-his-laws
 " Which he-hath-set before-us
 " By-the-delivery-of his-servants the-prophets.
11. " Even-all Israel have-transgressed
 " Thy law, so-as-to-revolt
 " From hearkening to-thy-voice :
 " Therefore-is-poured-down upon-us the-curse,
 " Even-the-imprecation which is-written
 " In-the-law-of Moses, servant-of God,
 " Because we-have-been-idolaters against-him.

* A readiness to acquit from the guilt and punishment of idolatry, whenever sufficient punishment hath been suffered, and a return to the pure worship appears.

† See ver. 11., and Lam. iv. 22. the last noun.

12. " Even-he-hath-ratified his words
 " Which he-spake against-us,
 " Even-against our-dispensers-of-written-law who
 " have-dispensed-to-us-written-law,
 " By-bringing upon-us a-great calamity :
 " For hath-not been-done
 " Under the-whole heaven
 " As hath-been-done upon-Jerusalem.
13. " As it-is-written in-the-law-of Moses,
 " The whole-of this calamity
 " Hath-come upon-us; neither have-we-entreated
 " The countenance-of Jehovah our-God,
 " By-turning from-our-idolatries, even-by-wisely-re-
 " garding the-*faithful-promise.
14. " Therefore-hath-closely-attended Jehovah unto the-
 " calamity ;
 " Even-he-hath-brought-it upon-us; although an-
 " †acquitter
 " Is-Jehovah our-God in all
 " His-works which he-hath-done :
 " But-we-have-not hearkened unto-his-voice.
15. " Now-then, Jehovah, our-God,
 " Who broughtest-forth thy people
 " From-the-land-of Egypt with-a-strong hand,
 " Even-hast-made to-hyself a-name,
 " As-at-this day, we-have-sinned, we-have-been-†ido-
 " lators.
16. " Jehovah, according-to-all thy-§deliverances

* See viii. 12. and preceding interpretations; also, for the omission of the suffix, see the Greek in Ald. C.

† See ver. 7. and preceding interpretations.

‡ This latter verb seems a gloss upon the preceding: but, see xv. 8. 11., and both the verbs in v. 5.

§ Judges, ch. v. v. 11.; 1 Sam. xii. 7.; Micah vi. 5. The original

- " Let-be-turned-away now thine-anger,
 " Even-thy-wrath from-thy-city, Jerusalem,
 " A-mountain appropriated-to-thee: surely on-ac-
 " count-of-our- *idolatries
 " Even-on-account-of-the-idolatries-of our-fathers Je-
 " rusalem, even-thy-people,
 " Have-become-a-reproach to-all who-are-around-us.
 17. " Now-therefore hearken thou, our-God,
 " Unto the-prayer-of thy-servant,
 " Even-unto his-supplications: even-enlighten-thou
 " thy-countenance
 " Upon thy-sanctuary which-is-desolated, for- † thine-
 " own-sake.
 18. " Extend-thou, my-God, thine-ear; even-hearken-
 " thou:
 " Open-thou thine-eyes, even-see-thou
 " Our-desolations, even-the-city which
 " Hath-called thy-name upon-it:
 " Surely not on-account-of our-acquittals
 " We make-to-fall our-supplications before-thee;
 " But on-account-of thy-tendernesses, which-are-
 " many.
 19. " Jehovah, hearken-thou; Jehovah, forgive-thou;
 " Jehovah, attend-thou, even-execute-thou:
 " Delay-thou not for-thine-own-sake, my-God!
 " Surely thy-name hath-been-called

word applied to God, seems his *deliverance* of men; applied to men, their *acquittal* with God. Implicit confidence in the LXX appears to have occasioned the common translations: and not in this word alone is it believed, that the charge of partial ignorance may be brought home to them. See the imperfect sketch of their character in the metrical development of a supposed allegory in the vision of the living waters, Ezek. xlvii. 1—12. See also preceding interpretation of the word.

n. lv. 22.

† Greek, and ver. 19.

- "Upon thy-city, even-upon thy-people."
20. —" *Even-the-idolatries-of my-people Israel,"——
21. —" Even-the-†great-existence Gabriel,"——
24. " ‡Seventy years are-the-times appointed-to-thee,
 " Concerning thy-people, even-concerning a-city
 " Appropriated-to-thee; §to-confine each-revolter,
 " Even-to-complete ¶calamities, ¶even-to-expiate
 " idolatry,
 " Even-to-introduce **an-acquittal-of ancient-times,
 " Even-††to-seal-up vision by-a-prophet,
 " Even-‡‡to-anoint most appropriated-worshippers.
25. " Therefore-let-be-known, even-let-be-understood,
 " §§that from-a-promulgation-of
 " A-decree to rebuild Jerusalem
 " ¶¶Unto an-¶¶anointed commander,
 " In-weeks (d. d.) ***threescore and-two

* This clause is exegetic of the preceding term. See note on v. 5.

† Distinguished from Daniel, viii, 17.; but the prophet is also thus entitled at x. 11. 19. 'Great-existence most-desirable!' See note on viii. 17.

‡ Answer to the prayer, 4—19. The two last words of ver. 2. are presumed to be the two first of this verse. The next is adopted from the end of ver. 25. A Lamed only is introduced; scarcely more than a letter is exchanged; and, with some transposition, such is the probable reading. See xi. 13.

§ To hold in captivity each idolater.

¶ See Lam. iv. 6. 13.

¶¶ Exegetic of the preceding clause.

** Purity, as of the times of the patriarchs,

†† To supersede any further necessity of prophetic vision.

‡‡ To appoint kings, who should not lead the people into idolatry.

§§ Particle of similar letters.

¶¶ 𐤠𐤡. Ps. xix. 6. or 7.

¶¶ Zerubbabel,

*** Numerals adopted from beg. of ver, 26.

- “ Shall-it-be rebuilt throughout-the-extent-of
 “ Its-*ruin, when-were-disastrous the-times;
 26. “ Then-after the-weeks threescore and-two,
 “ Shall-an-†engagement,be-made ‡ with an-anointed
 “ commander;
 “ That-never shall-be-to-him an-invader to-distress,
 “ him,
 “ Even-who-the-city, even-who-the-sanctuary shall-
 “ destroy
 “ As-with-an-inundation, or-unto an-end-of
 “ A-war completely-ruinous in-desolations:
 27. “ Even-shall-be-confirmed a-covenant with-many:
 (d. 4.)
 “ Although-hath-been-made-to-cess§ sacrifice, even-
 “ offering-of-flour;
 “ When-upon a-border was-an-abomination-of ¶ a-
 “ desolator;

* Mr. P. The ruin was in disastrous times. See Is. x. 22.

† The verb suffers an ellipse of its noun, which appears in the second place of ver. 27.

‡ Transposition of the words of the original affords the sense given, as far as the end of the two following metres; after which regularity appears to recommence.

§ See xii. 11.

¶ The Babylonian, both here and at the end of the verse, who interrupted the Jewish religion until himself was destroyed.

Dr. Blayney on this prophecy, in both his editions, Mr. Wintle, and Mr. Parkhurst on the weeks, have all been read with due attention. For the purpose of understanding the prophecy, as it hath been commonly understood among Christians, it was necessary to comprehend the weeks as so many hebdomads, or sevens, of years: and so powerful hath been the prejudice in favour of this interpretation, that scarcely a suspicion of a possibility of its being questioned appears to have arisen. That every one of the weeks

“Even-until a-completion, and-that-thoroughly-
 “ruinous
 “Shall-be-poured upon the-desolator.”

Ch. X.

2, 3, end. “Three *and-seventy days.”

denotes seven years, Dr. B., following the herd of commentators, takes for granted throughout his dissertation. Mr. Wintle seems to consider Grotius as having been amongst the moderns the author of this interpretation, after the example of the Gr. version and of the ancient fathers of the Christian church. Yet he himself does not comprehend the weeks as denoting sevens of years in the 24th verse. On ver. 25. he says; ‘That the word *week* is understood *for a period of seven years, may be learnt from Gen. xxix. 27. ‘where “to fulfil her week” is explained by performing another ‘seven years service for Rachel.’ But is the elliptical language of Laban or of Moses to regulate a prophecy of Daniel, in or concerning which is no such explanation as is given by Moses? ‘And ‘in Lev. xxv. 8. seven sabbaths, i. e. weeks of years, are seven ‘times seven years.’ But, in this and the following verses of Daniel there is nothing either of sabbaths or of years, even supposing *weeks* to be a just translation. Perhaps Mr. Wintle should have understood weeks of days, wherever the context or some parallel passage did not define or determine the sense to *years*, as in Gen. xxix. 27., and Lev. xxv. 8., and not have followed Grotius and the Talmudists. Nor can it be allowed, that what Calmet observed of Varro, or what Mr. Wintle has observed upon the text, will authorize the interpretation of weeks of years.

If, as Sir Isaac Newton is said to have asserted, the Christian religion is founded upon this prophecy concerning the Messiah, alas for any religion which is founded upon a prophecy concerning Zerubbabel!

* Supposing a Vau prefixed, and dropping the plural duplication of the noun, this may be the rendering: otherwise it is as our

Ch. XI.

32. "Now-they-who-turn-into-idolatry a-covenant"—

Ch. XII.

3. ——" *Even-they-who-have-occasioned-† ac.
"quittal-of the-many"—

10. ——" But-will-be-idolatrous idolaters;"—

11. ——" ‡ the-desolator,"—

public translators have given it. At vv. 5. 11. 19. see note at ix. 21.; at v. 14. see note at ii. 28.; and at vv. 16. 18. see note at viii. 17.

* Exegetic of the preceding, as Cappellus observed.

† Restoration and acquittal from idolatry.

‡ See ix. 27., and compare that prophecy, this, and Ezek. xxxvii. 1—14. Restoration from Babylonian captivity appears to have been the general subject of all the greater prophets.

ADDITIONS AND CORRECTIONS.

INTRODUCTION, pp. v. vi. It will readily be perceived that this Introduction was formed to precede the circumscribed plan of only the Patriarchal Blessings metrically translated, and an Appendix of Readings and Interpretations of Isaiah.

viii. ix. See at p. 160 the verbs of the lines from Is. lv. 7. translated in the subjunctive mood.

Lam. iii. 1. sqq. see more accurately translated in p. 286.

x. To the last note add, 2 K. xi. 8. But see Lam. iii. 5.

xi. 6, 7. from b. read, 'three of three words each:'

xi. and xx. at bottom, dele '-of hosts' after Jehovah, and see the Appendix on Isaiah xiii. 13. at p. 58. from which correct the end of the note at p. xx.

xii. See ch. xlv. 16, 17. corrected, p. 127.

xiii. From Isaiah xiv. the lines 2, 3, 4, end thus:

'the-opulent-capital!'

'the-idolaters:'

'the-tyrants.'

xiv. l. 5. For 'he-awaketh' r. 'are-awoke'

6. For 'he-maketh-' r. 'are-made'

16. For 'O Lucifer, son-of' r. 'Howl-thou, thou-star-of' Michaelis.

19. For 'thy-' r. 'thine-' before a vowel or an h, *passim*. Correct;

'Yet-thou didst-say: I-will-ascend the-heavens;

'Yea-above the-very-stars-of God

'I-will-exalt my-throne: I-will-even-be-seated

‘ Upon-a-mount-of appointment, upon-the-sides-of the-
‘ north :’

See 131. 12. and 141. 21. and note on Jer. xlix. 4.,
p. 265.

xv. l. 22. r. ‘ For-the-punishment-of-the-idolaty-of’

To note § add, See also Ezek. xxvi. 20.

xviii. l. 7. For ‘ holy-one’ r. ‘ peculiar-God’

9. For ‘ the-lord’ r. ‘ Jehovah’

xix. l. 2. To ‘ distant,’ note, Is. xxii. 11., xxx. 27., xlvi. 11.;
Jer. xlvi. 27., li. 50. Hab. i. 8. *alia*.

17. For ‘ and-thy-’ r. ‘ even-thine-’

xx. l. 5. For ‘ following Appendix,’ r. ‘ first of
the following Appendixes.’

THE BLESSING OF ISAAC.

3. l. 1. To ‘ XXVII.’ note, * The moral of the deceit and
supplantation in this chapter cannot, by any interpretation of it, be
rendered admirable.

THE BLESSING OF JACOB.

9. End of the note, add, See Dr. Kennicott’s emendation of
this line. State of Heb. Text, p. 56.

l. 6. from b. also p. 10. lines 15. 19. For ‘ affixes’ r. ‘ suffixes.’

13. To note ‡ add, See also Ps. li. 7.

16. l. 18. r. ‘ such an one as the following :’

The Jewish superstition of substituting the word ‘ Lord,’ to
avoid the mention of the name of Jehovah, continued from the
time of the LXX version to the present, is not designed to be ad-
opted in this publication.

23. l. 18. For ‘ schevata.’ r. ‘ schevata or short
vowels understood.’

APPENDIX.

27. l. 10. For ‘ one of the two,’ r. ‘ the’

Add, Ch. I. vv. 2—6. relate to idolatry. The

whole chapter a prophecy against Judah and Jerusalem for idolatry principally.

27. 1. 3. from b. note at 'stricken.' By the combination of Pekah and Retsin. This first chapter wants more minute interpretation than Bp. Lowth and Mr. Dodson have given to it.

28. 1. 4. add, See Ezek. xlvii. 1—12. respecting this sea.

10. add, v. 21. "How hath-become *an-hostess!"—

end of l. 16. note, Kennicott, State of the Hebrew Text, p. 511, says; it always is so: but as, in Jonah, the Vau appears merely copulative, yet connects a future relative with a præter at some distance before it; both verbs were by the public translators not mistaken in past time. At the close of ver. 4. the prophet foretold deliverance, which at the close of ver. 6. he asserted was come: and this language is continued throughout the three following verses.

Jonah ii. 6.—To-the-divisions-of ‡ mountains

I-have-descended: the-earth, her-bars [would have been]

About-me for-a-long-time; but-that-thou-hast-brought-up

From-destruction my-life, Jehovah, my-God!

In Joel ii. 20. cited by the learned primate, the Vau seems merely copulative in the former instance of the line,

Even-hath-ascended his-smell; even-hath-ascended his-ill-savour:

the former verb appears a prophetic præter, announcing a future event as certain as if it were past; connected with which verb is the immediately succeeding future relative, having Vau converseive prefixed. If the former verb be taken as a præter with Vau con-

* Common to all comers, the welcomer of all guests, as an hostess. So Jerusalem the welcomer 'of all idols. See xxiii. 15, 16, 17.; and corr. of Jer. iii. 1.; and Ezek. chh. xvi. xxiii.

‡ Mr. Benjoin, in some MS. annotations upon Jonah, rightly rejects the emphatic, *the*.

versive, the latter might have been originally an exact repetition of it, which is very common in Hebrew. Is. ii. 7, 8.

*29. l. 18. For 'end,' r. 'v. 22.'

30. l. 9. add, Previously to the word ו , For from-Sion, &c., insert ver. 5, reading the former clause as in ver. 3.

"To-the-house-of the-god-of Jacob come-ye;

"That-we-may-walk in-the-light-of Jehovah:"

16. add, Or, Jehovah might have been in the third place :

"Verily, thou,-Jehovah! didst-abandon"—

17. add, after 'East,'

"Even-with-children-of strangers were-they-become-
"spurious."

The verb is a future relative, describing a consequence of the Jews having adopted the idolatry of the Philistines, as noticed in the preceding line.

10 from b. add, The two former verbs should be plural, the two substantives connected, and the third and fourth words change places: the latter verb is a future relative. See also Additions to ch. v. 15.

b. add, 20. —"Which every-one-hath-made for-
"his-private-use:

"That-he-may-bow-himself-down to-the-moles, even-
"to-the-bats;

21. "After-having-entered"—

31. l. 3. For ו r. ו from Bp. L.'s division of it: therefore read :

* The concessions in this page, and in 80, were made, when the author saw less than he has since seen of the policy of the church of Rome in the interpretations of the O. T. See note, p. 103.

- “ Surely hath-stumbled Jerusalem ;
 “ Even-Judah hath-fallen : because their-tongues,
 “ Even-their-perverse-practices have-been-against Je-
 “ hovah ;——

31. l. 5. ‘ iniquity’ r. ‘ idolatry’

6. add, This and the next verse appear to have suffered an interchange of their latter clauses, and another trifling transposition.

Read 10. “ Pronounce-ye-a-blessing-on the *acquitted :
 “ surely good,

“ The-recompense-of his-hands, shall-be-done unto-him.

11. “ Woe unto-the-idolater ! surely evil,

“ Surely the-fruit-of their-perverse-practices shall-
 “ †they-cat.”

32. l. 7. from b. add, The very learned Dr. Blayney, who was accused of making concessions to the tenets of others, [see him on Zechariah, p. 84.] appears to have made concession to ancient interpretation, by his reference to this place, in his notes on Jer. xxiii. 5., and on Zechariah iii. 8., vi. 12. in which latter prophet Abp. Newcome has interpreted those passages impartially. To those who, with Dr. Blayney, esteem any of the terms too magnificent for a merely mortal subject, a review of the hyperbole, Is. xiii. 10. 13., xxiv. 23.; Ezek. xxxii. 7, 8.; Joel ii. 10., iii. 15, 16.; Amos viii. 9.; Matth. xxiv. 29., is recommended.

33. l. 10. r. “ Appropriated shall-he be-esteemed ;”

* See preceding interpretations, *passim*, but particularly the note on Dan. ix. 16.

† Every one of them.

33. l. 16, end. “†hy-a-breath-of written-law,
“Even as-by-a-wind that-driveth.”

3. from b. note, The Naples, or first printed, edition of the Heb. Bible has Jehovah always printed יהוה or יהו. Kennicott, *State of the Hebrew Text*, p. 521. Thus also the superstitious veneration of the Jews for the name might have occasioned their having written it, antecedently to the version of the LXX.

34. l. 4. note, Meaning, *a very fruitful hill*. Syria, comprehending Judea, a country stretching from its base to ‘the south like an ‘horn,’ and generally fertile, as well as in oil. See Mr. Harmer, cited by Mr. P.

7. For ‘poisonous-’ r. ‘fetid-’

Add, Abp. Newcome, Preface to Ezekiel, p. xlv. n. ‘The case is supposed among men.’ Yet he afterwards acknowledges, ‘that according to ó [LXX] Arabic version and Chaldee paraphrase, God is introduced speaking at the third line,’ ‘I fenced it,’ &c. This favours the supposition, that ‘Jehovah’ is to be read instead of ‘My beloved.’ See also Dr. Blayney on Lam. of Jer. ii. 6.

2. from b. after ‘continues,’ insert, ‘in præters followed by futures relative,’—

35. l. 6. for ‘iniquity,’ r. ‘idolatry.’

8. for ‘26—30,’ r. ‘26, 27.’

36. l. 1. add, Or, ‘Even-every-one’ [of the nobility, the populace, and the tumultuous guests of Sheol, who have perished at Babylon with hunger and thirst,] ‘hath-now-exulted’ in Sheol, as they had tumultuously exulted in Jerusalem, vv. 11, 12.

† By executing the denunciations of the written law, Deut. xxviii. 15. to the end. For the meaning of the word usually translated *judgment*, see Bp. Horsley on Hosea, 2d ed. p. 183., and preceding interpretations, *passim*.

36. l. 5. after 'humbled,' add, Or,

"Therefore-as-hath-worshipped the-poor-man, *even-

"the-rich, so-have-they-been-humbled;

"Even-have-the-eyes-of the-exalted been-humbled."

10. for 'iniquity,' r. 'idolatry.'

11. for falsehood,' r. 'the-idol.'

3. from b. correct,

"Even-have-+they-roared over-it, as-the-roaring-of

"the-sea ;

"When-it-thundereth upon-the-earth : for-will-not-be

"darkness,

"Distress, then-light, darkness, even-gloomy-vapour?"

38. l. 3. from b. after 'future tense,' add, The prætters, connected by Vau with the imperative 7ל, may express as many futures consequent upon the imperative. 'Go-thou ;'—

"But-will-be-gross of-heart this-people."

39. l. 14. for 'sin,' r. 'idolatry.'

16. 'the righteous,' r. those who were to be acquitted of the imputation of idolatry.

40. l. 11. add, 7. The feminine noun רעה, ver. 5., seems the nom. case to the two fem. futures.

"The-mischief-shall-not endure : even-it-shall-not take-
"effect."

Dr. Blayney's reference, on Jer. xlii. 16., to this passage, appears therefore unnecessary.

* See Additions to ch. ii. 9.

† The Assyrian and Babylonian invaders are compared with beasts of prey, and their invasion with tempests.

40. 1. 15. add, Or, "Surely ye-shall-be-made-secure,
"Although ye-are-not strong-at-present.

10. "Then- *again"—

11. —"On-account-of-the-people-of Jehovah thy-God:"

17, 18. correct, "† Go-thou-deep—: -exalt-thou-
"it"—

13. —"Ye- ‡ representatives-of David?"

—————"§ the ¶ Jehovah?"

* Future relatives with *Vau* conversive, as this and the first word of the chapter, are often redundant in historic narration; especially when they commence the transition to a new subject, or to some matter deserving particular attention. The *præters* with which they are connected, may be suppressed, or not appear. That on which the future relative here depends is either implied in the past speech, or expressed as far back as the first verse.

† Mr. P. 'Deepen the petition.'

‡ See iii. 6.

§ Ver. 12.

¶ From ver. 13. to the end of the chapter Jehovah speaks immediately to Ahaz, who is plurally addressed until ver. 16., when he is in the singular number, 'Thou.' Dr. Watson, Bp. of Landaff, having in the contents prefixed to his fourth volume of a collection of Theological Tracts, in 6 vols. 2d ed. 1791, given a short history of the question concerning the single or double sense of prophecy, with reference to Dr. Benson's Essay on the Unity of Sense, inserted at the end of the volume, in which short essay two pages are dedicated to the prophecy in ver. 14.; lest the learning and ingenuity of Dr. Benson, and of the authorities which he adduces, should obtain acquiescence in their interpretation of vv. 13—16., it is thought fit to make the present addition on the subject. The house or representatives of David may either mean Ahaz only, the plural for the singular, as is common in Hebrew, see iii. 6., and in other languages; or, it may denote plurally Ahaz, his son Hezekiah, and all the royal family then living; or else the king and those of his predecessors whose reigns had been displeasing to Jehovah. The change from the plural to the singu-

14. "Nevertheless [although ye refused, v. 12.], will-give

"Jehovah

"Himself to-you a-sign :

"Is-not the-young-woman about-to-conceive? even-

"will-she-hear

"A-son; even-will-she-call his-name Immanuel."

For the precise words of these two last lines, with the only change of person and of names, see Gen. xvi. 11., and the verses compared in the Dedication of a Sermon on the Everlasting Fire of the Athanasian Creed, as an answer to what Bps. Chandler and Lowth have observed on the supposed pompous introduction. Bp. Chandler observed, that a child to be born was no extraordinary sign; to which it may be replied, that the sign was in the name, Immanuel.

Dr. Benson's separation of vv. 14, 15. into two distinct prophecies, and his not being contented with the π emphatic in v. 16. signifying *the* child just mentioned, Immanuel, but reading it as if π were added, *this* child, is an extraordinary, but an unenviable instance of critical ingenuity; to which, the supposed pointing of Isaiah to his son, is a suitable accompaniment. But, beside the weakness of such observations, it doth not appear that the son Shear-

lar, not until v. 16., but upon which Dr. Benson lays a stress, and from the singular to the plural, as Jer. xxx. 8, 9., is also common in Hebrew, and in other languages; and may respect the noun of multitude in ver. 13., to which the plurals themselves in that very verse refer: or an undesigned alteration of \square to π in ver. 16., and also the loss of the plural termination \square from the participle, especially as Mem follows, may have easily happened.

jashul was not then grown up: it is rather probable that he was, and no child. See interpretation, ch. viii. 1—4. Whether or not; he was, as Mr. Dodson observes, on account of his prophetic name, ‘with the utmost propriety brought forth on this occasion, although he might not now be made the subject of a second prophecy.’

‘St. Augustin, in the first ch. of his twelfth book *contra Faustum Manichæum*, says—Faustus asserted that, after the most attentive and curious search, he could not find that the Hebrew prophets had prophesied concerning Christ.’ Watson.

If Faustus, as Michaelis asserts of him, Introduction to N. T. by Marsh, ch. ii. s. ii., was acquainted with the N. T. only through the channel of the Latin translation, he probably made his attentive and curious search in the O. T. through the like medium: and yet the same discovery hath arisen from the Hebrew itself to one, who, before he made it, knew nothing of the objections of Faustus or of Collins; and would not have been ambitious of adopting their sentiments.

41. l. 3. In vv. 15, 16. d. ‘*the*’ emphatic to ‘evil,’ ‘good,’ and ‘kings.’

after 9. add, It is agreed with Bp. Lowth, that Micah v. 3. also speaks of Immanuel or Mahershalalhashbaz: but not, ‘that God would deliver his people into the hands of their enemies.’ See Bp. L. on Is. p. 86. Micah says: Judah shall prevail against Israel, certainly in the days of Zerubbabel, and even from the time of the birth of Mahershalalhashbaz.

Micah v. 1. Now assemble-thou-thyself-in-troops, thou-warlike *daughter!

Siege is-laid against-us.

With-a-rod shall-they-smite upon the-cheek

†Him who-dispenseth-written-law-to Israel.

2. But-thou, Bethlehem Ephrata!

Little-as-thou-art to-be among-the-leaders-of Judah;

From-thee to-me shall-he-go-forth,

Who-is-to-be a-ruler in-Israel:

Even-whose-original-descent-hath-been from-‡of-old,
from-the-days-of hidden-ages.

3. Nevertheless, §they-shall-be-given for-a-spoil,

At-the-time-when ||she-who-is-bringing-forth hath-
brought-forth:

Even-when-an-overflowing-number-of ¶his-brethren
shall-turn

Against the-sons-of Israel.

4. But-**he-shall-stand, even-he-shall-feed in-the-strength-
of Jehovah;

In-the-transcendancy-of the-name-of Jehovah his-God:

Even-shall-††they-abide; because now ‡‡it-shall-be-
come-great

Unto the-ends-of the-land.

* Jerusalem.

† Pekah: but Abp. N. Hoshea.

‡ The time of David, whose regal descendant of the tribe of Judah was Zerubbabel. The meaning of these two verses: Although Israel, under Pekah, now besieges Judah, out of Judah shall hereafter go forth a ruler over Israel, in the restoration of the reunited kingdoms.

§ Impersonally, one-shall-give-them, the Israelites.

|| Is. viii. 3.

¶ Zerubbabel's, of Judah.

** Zerubbabel in peace and security from siege, like a shepherd feeding his flock in quiet times.

†† Israel and Judah in peace and reunion.

‡‡ The name of Jehovah through both Israel and Judah, upon

45. l. 13. r. 'Jehovah God-of hosts,'

3. from b. for 'and-behold!' r. 'when-shall-not-be?'

46. lines 8. 13. for parentheses, (); r. paratheses, [] : and *passim*.

47. l. 3. from b. add, 'imitating the LXX.'

48. Ch. ix. ver. 4. correct; "Surely every-one shod him-
" self

" In-the-storm; when-*the-garments were-rolled-up in-
" blood,

" Which-should-be to-be-burned, fuel-for fire."

Ver. 5. correct; "Even-hath-been the-superiority upon
" his-shoulder:

" Even-hath-been-called his-name;—

—" should-prevail prosperity.

6. "Of-the-increase-of the-superiority, even-of-prosperity
" where

" Shall-be-an-end upon a-throne-of David?"

Note at ver. 5, and p. 70. l. 3. correct from Hab. iii. 6,
ensuing.

49. l. 8. correct, 'have—known-it'—'Ephraim, even'—
'In-pride, even'—

4. from b. insert, 17. "Because hath-burnt as-a,
" fire idolatry;"—

50. l. 7. for 'justice' r. '†written-law.'

the destruction of idolatry. Isaiah and Micah prophesy precisely together: the former against Syria and Israel; the latter against Israel only, in the passages compared.

* It is apprehended, that during the storm by which the angel of Jehovah destroyed the Assyrian army, they were partly employed in rolling up their garments, even then bloody in the confusion and commenced destruction; and which garments, so rolled up for escape, the lightning that smote their persons consumed. Description of the storm, see ch. xxx. 27—32.

† Or, its advantages.

50. 1. 9. for 'it-(your-glory)' r. 'they-[your-forces]'

50. ult. correct, "When-the-destruction *ruinous acquittal will-efface."

51. 1. 1., and 55. 1. 5. from b. for 'righteousness' r. '†acquittal.'

53. 1. 19. add, Numerous other instances are in the Prophets, and in the Psalms. See also Gen. xviii. 11. for the metaphorical use of אָרַךְ in the sense of דָּרַךְ, and a proof that they are synonymous.

5. from b. correct, 27, end. "Even-the-†cord-of
"the-yoke from-before the-imposer-of-it."

54. 1. 3. note at 'preparing.' Dr. Blayney on Jer. iv. 6. and vi. 1. translates; 'retiring-in-a-body.'

56. Ch. xi. ver. 11. correct, "Even-it-shall-be, in-the
"day the-same

"When-again Jehovah shall-§change his-hand

"To-take-possession-of the-residue"—

l. 7. from b. for 'So.' r. 'So: but, this is resisted by the future sense of the præter verb with its Vau conversive, which the three anonymous interpreters have agreed to render ;

15. "Then-shall-devote Jehovah the ||oppressors

"Their-enemies: even-shall-he-wave his-hand

"Over the-river, with-his-vehement wind :

"Even-shall-he-smite-it into-seven streams :

"Even-shall-he-make-a-way to-be-passed on-foot."

* See Dan. ix. 25, 26.

† See preceding interpretations, *passim*.

‡ Mr. Parkhurst.

§ Repeat the ancient restoration from Egypt.

|| Exchange ׁן for ׁר, and see note to Jer. xvi. 22.

57. l. 10. for 'salvation,' r. 'restoration.'

11. for 'God.' r. 'God, who had restored from captivity: or, it might literally signify no more than that the restored were to draw joyfully their water from their restored fountains in Judah and Jerusalem.

57. ult. correct, "To-them wave-ye the-hand."

58. l. 9. for '525.' r. '525, and Ps. lxxx. vv. 3, 4.
7. 14. 19. in which the metre requires, that 3 and 7 should exactly correspond.'

11.—"Even-upon idolaters their-idolatry:"—

Insert, 19, end. " *As-the-overthrow very-great of
" Sodom,

" Even of Gomorrah."

59. l. 2. from b. for 'poor,' r. 'afflicted.'

60. Ch. xv. 2. note, See Jer. xlviii., and Bp. Horsley on Hosea, p. 147.

Insert, xvi. 5. "† Even-shall-be-established by-pater-
" nal-affection a-throne;

" Even-shall-he-sit upon-it according-to-a-faithful-pro-
" mise,

" In-a-tabernacle-of David who-dispenseth-written-law;

" Even-who-seeketh written-law; even-who-dispatcheth
" †acquittal."

61. v. 9. note, See Jer. xlviii. 29—34., and Bp. Horsley on Hosea, p. 147.

* Jer. l. 40.

† If this verse is not out of place, it may refer to Hezekiah protecting the fugitives of Moab from the invasion of Assyrians: but, its internal evidence seems rather to attach it to the time of Zerubbabel.

‡ See preceding interpretations, *passim*.

64. v. 2. add, "Ascend-thou to-Elam!"—

l. 8. for 'threshing' r. 'thrashing,' also 109. 18., and 274. 10 from b., and *passim*.

65. Ch. xxii. insert, 11, end, "Even-him-who-hath-form-
"ed-it *from-afar"—

Insert, 14, end. "Shall-not be-taken-away this pu-
"nishment

"From-you, until ye-die.

ver. 15. note, 15—19. A prophecy of a private nature, against a luxurious and idolatrous courtier of king Ahaz, who had outlived his master, and was probably banished by order of king Hezekiah. 20—25. A prophecy, also of a private nature, in behalf of a pure worshipper; excepting that the last verse represents the fall of the innocent equally with the guilty in the public calamity of the Babylonian invasion.

67. Ch. xxiii. 16, end of first metre, correct, "be-thou-
"transformed, thou-city!"

l. 8. after '20,' add, 'and Bp. Newton.'

Ch. xxiv. insert, 5, end. "†A-covenant-of ancient-
"time."

68. l. 12. note, See Jer. ch. xxvii. •

l. 17. d. '-house.'

l. 5. from b. add, 7. The veil is the veil of mourning in captivity.

8. "Even-will-he-destroy ‡the-death after-his-victory:"—

* xxx. 27., xxxvii. 26.; Introd. p. xix. v. 1., xlv. 11.; Jer. xlv. 27., li. 50.; Hab. i. 8. See also the verb, Deut. xii. 21.

† The covenant of Jehovah with his people. See Jer. xxxii. 40., xlix. 13., l. 5., li. 62.

‡ The death of captivity was never to be renewed, after the destruction of the enemies of Judah. See also Lam. v. 20.

69. l. 19. for 'these metres' r. 'the metres in v. 4.'

8. from b. after 'prey,' r. 'Hab. iii. 6.'

70. l. 11. for 'restoration,' r. 'acquittal.'

71. insert v. 19. " *Shall-live thy-dead? shall-the-car-
" cases arise?

" Awake-ye; even-shout-ye; ye-† dwellers-in the-dust!

" Surely dew-of the-dawn is-‡ thy-dew:

" Even-thou-land! dead hast-thou-suffered-to-fall upon-
" thee."

l. 17. at 'Israel,' note, Who even by the calamity of the Babylonian captivity would not be smitten equally with the nations, his enemies, who were to be completely destroyed.

73. l. 11. [ch. xxviii.], insert, 15, end. — " even-under-
" § idols have-we-hidden-ourselves."

14. and 75. l. 4. for 'Behold-me!' r. 'Am-I-not?'

17. add, v. 17. " Even-will-I-place ¶ written-law
" for-a-line;

" Even acquittal for-a-plummet:

" But-shall-sweep-away the-hail' —

• This verse is a bitter sarcasm upon Sennacherib: but, according to ancient interpretations, an O. T. proof of the resurrection.

† Soldiers of Sennacherib!

‡ Sennacherib! whose army, found early in the morning, were corpses on the ground as numerous as dew: xxxvii. 36. See also Ps. cx. 3. for a beautiful comparison of numerous living with dew, perhaps the adopters of the religion of the Hebrew scriptures.

§ It is believed, that the word here translated 'idols' seldom signifies literally 'falsehood,' either in the Prophets or in the Psalms. The idols were set up in the temple.

¶ In opposition to the idols set up in the old temple, the Mosai- cal law and acquittal from idolatry were to be as much connected with the new temple, as the line and the plummet, which were used in the building of it.

73. l. 2. from b. add, Mr. P. on נצַר explains this covenant and this interview. See also ch. xxxviii. 18.

76. l. 3. add, Hezekiah's subjects hypocritically, and in compliance with his precepts, observed the external worship of Jehovah, while they were secretly and really idolaters.

[ch. xxix.] v. 21. correct, "Who-caused-error to-
" men in-their-worship :

" Even-to-him-who-pleaded against-idols were-trouble-
" some :

" Even-turned-aside to-idolatry the-acquitted."

Ch. xxx. l. ' *my-spirit.'

v. 27. ——" †the-name-of Jehovah"—

28. —" By-sifting the-idolatrous nations as-with-a-sieve:"—

33. " Surely prepared from-some-time-past is-†Topheth :

" Also the-same against-the-king is-made-ready :

" It-is-deepened, it-is-enlarged : in-its-inclosure fire

" By-fuel is-increased : the-breath-of Jehovah,

" As-a-stream-of sulphur, kindleth it."

81. l. 4. d. 'there-'

7. from b. after 'there,' insert 'and in Judges
v. 11., 1 Sam. xii. 7., and Dan. ix. 16.

83. l. 17, for 'sinners' r, 'idolaters,'

* The author, having in a sermon asserted, that this expression is only a parallel to me in the preceding line, occasioned a remonstrance from his parishioners.

† Jehovah himself.

‡ The furnace: see Sermon on the Everlasting Fire of the Athanasian Creed.

83. l. 5. from b. for 'Ps. l.' r. 'Ps. i.'

85. lines 5, 6. for 'sin,' r. 'idolatry.'

19. r. "population."

86. 7. from b. add, 'See Jer. xlv. 10.'

99. 16. r. '2.'

104. v. 10. for 'the-Lord Jehovah,' r. 'Jehovah God-of hosts.'

109. l. 17. and 3, from b. and *passim*, for 'holy-one' r. 'peculiar-God.'

11. from b. to 'mountains' note † Micah vi. 1.; Hab. iii. 6. 10.; and Ps. cxiv. 4. 6;

111. l. 5. from b. The parallels, 'Jacob, my servant,' and 'Israel, my chosen,' are, each collectively, the same as the good figs, Jer. xxiv.

113. l. 21. for 'for-an-everlasting covenant,' r. 'for-a-covenant-of ancient-time,' and see xxiv, 5.; Jer. xxxii, 40., xlix. 13., l. 5.

115. l. 3. 6.

120. 10. from b.

122. 2.

125. 2.

126. 13.

130. 4. and *passim*, o

r. 'mine'

118. l. 2 for 'sinned' r. 'been-idolatrous'

124. To last note add, Jer. l. 34. Their-vindicator.

130. [ch. xlvii. v. 3.] note. Ezek. xvi. 36, 37. 39., xxiii. 10.

131. 12. for 'sayest in-heart' r. 'thinkest'

4. from b. for 'said—' r. 'thought'

135. 16. for 'aff.' r. 'suffix,' and thus corr. 86. 4. from b., 104. 1., and 213. 7. from b.

136. l. 3. [and ch. lvij. 21.] for 'the-wicked,' r. 'idolaters.'

137. v. 7. and *passim*, for 'righteous,' r. 'acquitted.

l. 6. from b. for 'righteous remnant,' r. 'acquitted residue.'

141. 21. d. 'in-thine heart' and insert '†M.)'

147. 7. from b. for 'thy-holiness' r. 'thine-appropriation'

148. 6. from b. add note at 'peace.' That the original word, thus generally translated, denotes prosperity, or temporal happiness, the effect of peace, will appear from the parallel, restoration, at the end of the following line, and also from the interpretation of the word in other passages.

149. [ch. lii. end of v. 11.] correct, "†Ye-who-bear
"the-arms-of Jehovah!"

155. l. for 'wicked' r. 'idolaters' [Chaldeans]

160. l. 10. from b. and *passim*, for 'holy-one,' r. '†peculiar-God.'

165. 5. from b. for 'words,' r. 'words of v. 3.'

171. l. 12. from b. to the citations add, Ezek. xviii. 31.; Pss. xxxiv. 18.; cxliii. 4.

176. l. 15. and *passim*, for 'mine-holiness,' r. 'my-peculiar-appropriation.'

ch. lviii. 14. '†the-high-places-of the-earth.'

* See preceding interpretations.

† Ye, his soldiers! See Kennicott on 1 Chron. xi. 39. Disert. p. 217.

‡ See n. p. 137.

§ Ezek. xxxviii. 12. the navel of the earth, and signifying Judea and Jerusalem. See Abp. N. on Ezek.; also 2 Sam. i. 19. 25.; and Hab. iii. 19.

184. ch. lxi. 1. for 'the-' r. 'a-'*spirit.

188. l. 1. and *passim*, for '-holy,' r. '-appropriated.'

4. from b., 190. 12., and 274. 16., for 'a' r. 'an'

189. 4. from b., and 190. 6. r. "The mind-of the-peculiar-God:" See correction of p. 137.

195. to last note, and to first note 196, add, also Ezek. xviii. 31.; Pss. xxxiv. 18, cxliii. 4.

206. lines 6. 8. for 'harlot,' r. '†hostess.'

214. l. d. 'the'.

n. add, Ezek. vii. 10, 11.; Hab. i. 2—4.

216. n. * add, and ci. 10.

217. vv. 18, 19. note, xxii. 29, 30.

222. 2. for 'holy-thing' r. 'appropriation'

223. Jer. xii. 5. for 'the-swelling,' r. 'a-†thicket.'

234. n. 2. add, See ver. 4., vi. 25., xli. 5., xlix. 29.; Lam. ii. 22.; Ezek. xxi. 12.; Hab. iii. 16.; Ps. xxxi. 15.

240. n. 1. add, For the first sense see also Ezek. xxxiv. 2. &c.

246. to the last note add, See Bp. Horsley on Hosea, vii. M.

251. to the last note add, and Ezek. xviii. 2.

258. n. 2. insert, Ezek. xxi. 12.; Hab. iii. 16.

259. n. || insert, Is. xxx. 27.; Hab. i. 8.

261. end of n. 1. add, 'and lvi. 1. and allow for the difference between a passive and a neuter verb. *

262. end of n. †, r. 'idolatry: although not always; for see Ezek. xxxvi. 2.; and Hab. ii. 17.'

* For a preceding instance of this precise term without the *emphatic*, and with no other rectum, see xi. 2., and Judg. vi. 34. See note on Lam. iii. 33.

† See correction of Is. i. 21.; p. 361.

‡ See xlix. 19., l. 44. Dr. Blayney on Zech. xi. 3. and Bp. Horsley on Hosea, v. 5.

263. n. ¶, r. 'So xxiii. 20., xlix. 39.; and Is. ii. 2.': and for 'both' r. 'the three.' See also nn. on Ezek. xxviii. 8.; and Dan. ii. 28.

272. n. §§ after 'Mr. P.' insert, Ezek. xxvii. 11.

292. [Lam. iv. 5.] at 'dunghills,' n. 1 Sam. ii. 8. .

296. n. § add, See Hab. ii. 15.

306. } n. †, for 'intensity' r. 'the superlative degree.'

308.

315. n. †, for '26' r. '25.'

318. 15. for '4,' r. '24.'

345. 5. r. 'though erring and corrupted,'—

C A T E N A.

THE

PROPHECIES OF BALAAM.

NUMBERS • XXIII. 7—10.

Me Balak †brings from Aram's distant land;

Moab! from eastern hills thy king's command.

' †Come thou; e'en Jacob thou for me decry!

' E'en come thou; e'en Israel thou defy!

Whom God hath not decreed, §must I decry? [8]

Whom God hath not defied, must I defy?

Surely from rocky heights his camp I ken; [9]

E'en view from hills his countless hosts of men.

A people is he doom'd to dwell alone,

E'en not himself as one amongst the nation's own!

Who dust can count, e'en him let Jacob count! [10]

E'en tell the fourth of Israel's amount!

As die the ¶upright, e'en let be my death!

As his departs, e'en thus depart my breath

* Second Sunday after Easter, morning lesson.

† Jerusalem and Samaritan copies both have the future verb to express the present, which is a continuation into future time.

‡ "' Words of Balak.

§ The metre favours this reading. Omit the *mems*, and the *can* prefixed to the latter.

¶ Balaam, it is presumed, meant himself, not Israel, as hath

18—24.

Now, Balak! thou arise! e'en now thou hear!
To me, thou son of Zippor! give thou ear!

No *man of rank is God, of words not sure; [19]
Not common man, whose speech can none secure:

Performance shall his promises succeed,
E'en his unchanging word insure the deed.
Me he design'd his blessing to rehearse; [20]
Nor, what I have pronounc'd, can I reverse.

In †Jacob no ‡affliction can §I see, [21]
E'en in Israel no calamity:

His God Jehovah's presence him befriends;
E'en him the triumph of a king attends.
¶E'en him from Egypt God himself hath led: [22]

¶E'en around him shall mountains strong be spread.
Surely shall no conjecture Jacob harm: [23]

Against Israel shall prevail no charm:
E'en in due time of him it shall be said;
How great a work hath God for him display'd!
E'en as a lioness shall he arise: [24]

E'en as a lion, who his vigour tries:
He, ere he champs his prey, will scorn repose;
E'en ere he drinks the blood of slaughter'd foes.

been generally understood. He had delivered a prophecy in perfect uprightness and integrity, such as he would have done, had the words been his last.

* See Jer. xlix. 18. 33., 1. 40.; Dan. viii. 17., ix. 21.

† The third person continues throughout.

‡ The neun in the following parallel explains the import of this, which in preceding interpretations has been understood usually to denote punishment of idolatry.

§ Samaritan.

|| xxiv. 8.

¶ This latter clause in the original seems more correct in Ps. xcv. 4.

XXIV. *3—9.

† Let all the son of Beor, Balaam, hear!
 E'en hear the † warrior whose sight is § clear!
 || E'en him who heard the mighty God's decree : [4]
 ¶ Who wont in trance, with eye unveil'd, to see
 By the dispenser sent each destiny !

¶ How are **thy tents, thou great ††supplanter!
 fair ! [5]

Thy ††curtains thee a §§prince with God declare.
 As vallies are they by Jehovah spread; [6]
 E'en fair as gardens by a river fed :
 As tent-like aloe-trees, a forest wide :

As banks of water boast the cedar's pride.
 His land a want of moisture shall not know : [7]

E'en shall his ||arm o'er mighty ¶¶waters go :
 E'en above ***Magog shall his king be high ;
 E'en shall his kingdom aim to reach the sky.

†††E'en him from Egypt God himself hath led : [8]
 E'en around him shall mountains strong be spread :
 Nations, his foes, to ruin shall be given :
 E'en deeply through their bones his arrows shall be driven.

* Ver. 2, end. A superior or divine mind; as was in Joseph,
 Gen. xli. 38., and in Daniel, iv. 8.

† V. 15.

‡ Ch. xxxi. 8., and see interpretation of Jer. xvii. 5. 7.

§ LXX. Read schin as a pronoun.

|| This line the Samaritan omits in this v., but not in v. 16.

¶ See Bp. Lowth's Latin iambics, Præl. xx., end.

** Begins and ends with the second person.

†† Gen. xxvii. 36.

‡‡ Tent-curtains.

§§ Gen. xxxii. 29.

||| Power.

¶¶ Euphrates or Arnon.

*** Samaritan. Understand Babylon, Ezek. xxxviii. 2.

††† xliii. 22.

*He, as a lion, couches to repose ;
 E'en, as a lioness, defies his foes :
 †E'en blessings shall †thy blessers ever greet ;
 E'en shall themselves thy cursers' curses meet.

[9]

15—24.

‡ Let all the son of Beor, Balsam, hear !
 E'en hear the warrior whose sight is clear !
 E'en him who heard the mighty God's decree ; [16]
 E'en learnt, Most High ! futurity from thee !
 Who wont in trance, with eye unveil'd, to see
 By the dispenser sent each destiny !

My || words shall give to distant time †his fame : [17]
 E'en prosperous shall be his future name.
 E'en, ** Jacob ! from thy course a †† star shall go :
 E'en shall a staff from thee, Israel ! grow :
 Which shall the hostile sons of Moab wound ;
 E'en †† all to §§ ruin destin'd shall || confound.

* Gen. xlix. 9.

† Gen. xxvii. 29. trs.

‡ Rechange of person from the third to the second, as is common in Hebrew : see change at v. 7.

§ Ver. 3.

|| LXX.

¶ Jacob's. This third prophecy begins and ends with the third person.

** Change from third person to second.

†† 'David.' Michaelis. Rather, the Davids ; that is, all the princes of the house of David or of the tribe of Judah, before and after the Captivity. See notes on Jer. xxxiii. 21—26. Neither a Barchochab, nor a Chochab besides these, can be literally admitted into the company.

‡‡ See interpr. of Is. xxv. 10.

§§ Interpose heth between the two letters of the supposed appellative.

|| Mr. P.

*E'en him its heir shall Edom's country own, [18]

When the †foe-brother ‡Esau shall be gone ;

When §deeds renown to Jacob's line shall give : [19]

When Israel from ||Scir shall blot e'en all who live.

Slipp'd from first nations Amalek was born ; [20]

Whose future growth shall be from them for ever †torn.

Strong be thy dwelling, thou, **Cain's distant
race! [21]

E'en thou thy **nest in precipices place!

To tear thee thence shall climb the ††crafty foe : [22]

With Ashur thou to ‡‡dwell shalt ††captive go.

Ah! who shall them lead back from Ashur's land? [23]

What God shall rid them from the afflicter's hand?

E'en Ashur shall obstruct the §§pilgrim's way : [24]

E'en then himself shall pass for ever to decay.

* See Obad. 19., also observe rechange of person from the second to the third ; and change in v. 7.

† LXX.

‡ Samaritan and LXX.

§ Paronomasia. The two last words of v. 18. transpose beyond the two first of v. 19., and take the preceding appellative as the nominative to the latter verb of v. 19.

|| The hairy, Gen. xxv. 25. The Jerusalem copy reads this word for Esau in v. 18., and the insertion of a schin makes it the last word of v. 19.

¶ Reference in the original seems to be to the meaning of the appellative.

** Paronomasia.

†† LXX.

‡‡ Paronomasia.

§§ Mr. P. LXX. Hebrews.

PROPHECY OF *HABA'KUK.

- I. **T**HAT which Habákuk saw, the doom of woes,
Divinely sent the prophet shall disclose!
- H. † When will Jehovah to my cry attend? [2]
When shall his servant's call unceasing end;
"No help from thee the spoiler's hand restrains?"
Why in my vision ruthless ‡ rapine reigns? [3]
Why must mine eyes calamity survey,
The cruel darkness of destruction's day;
When each o'er each shall fiercely strive to rise?
Force shall the abject throne of law despise, [4]
Nor more oppression be by justice bound;
Soon as the idol bids his troops surround
Salem's once faithful walls. Wrong hails that sight,
And bids her sons usurp the place of right.
- J. § Ye who to idols bow! behold your doom: [5]
E'en greatly wond'ring sink into the tomb.

* His subject, Nebuchadnezzar's invasion.

† The prophet speaks in vv. 2—4. Jehovah in vv. 5—11. Afterwards the prophet to the end of the book. It has been regretted that a sight of Mr. Green's translation could not be obtained.

‡ See iii. 16., and note on Jer. vi. 6.

§ The idolatrous Jews.

For I on you that vengeance will effect,
 Belief in which your faithless minds reject.
 E'en now my purpose view, in these your days, [6]
 E'en against you the fam'd Chaldee to raise.
 Like him no nation wages bitter war:
 None chase the foe so swiftly from afar;
 Or cross the earth's wide regions to acquire
 Dwellings not theirs, new objects of desire.
 Terrific flame his *gleamy van precedes: [7]
 And greatness owns his own heroic deeds.
 Less fleetly than his steeds the pards their prey [8]
 Pursue, and wolves less sharply prowl than they.
 He † from afar o'er all the land shall pour
 His troops, as eagles speeding to devour.
 E'en he to force ‡ completion's hand shall place; [9]
 When to the east shall turn his ruthless face,
 His steps with countless captives to retrace.
 E'en he sublimely monarchs shall deride: [10]
 E'en shall his laughter mock the rulers' pride:

* The second word in the v. is rendered in the LXX. by a word which in good Greek should be 'illustrious;' but, in Hellenistics, or Jewish Alexandrine, it may denote 'dreadfully dazzling,' Mr. P.; or 'splendidly dreadful;' as in Judges xiii. 6. Alex. O. Ald. C.

Mr. Wintle, therefore, on Daniel xi. 21. p. 181. must have been mistaken in asserting, that Antiochus Epiphanes was so called, 'from the usual sarcasm of the times,' because he was not illustrious.

† Is. v. 26., x. 3., xxiii. 11., xxx. 27., lxxvii. 26., xlvii. 11.; Jer. xlv. 27., li. 50.

‡ LXX. Every thing shall be carried eastward.

- His mighty scorn no fortress shall restrain :
 His mound of dust shall change it to a plain.
 But, veer'd his wind, ebbs his great soul apace; [11]
 Fast as his gods can drive him to disgrace.
- H. Jehovah! art not thou, *ere carv'd were they? [12]
 Mine †own God! leave us not to death a prey.
 Jehovah! ‡he, a scourge at thy command,
 Inflicts a †inty vengeance from thine hand.
 Thou, God! too pure of eyes to look on woe: [13]
 E'en as thy ken loves not distress to know;
 Why unregarding seest thou § rapine reign?
 Why of thy ¶foes thy worshippers complain?
 E'en men thou view'st as fish which throng the deep; [14]
 As vulgar tribes in anarchy which creep.
 For, nations by his hook uprais'd have hung; [15]
 Or all uplifted in his net have clung:
 He in his drag hath swept them all away,
 And crown'd his triumph with a ¶festive day.
 Therefore his net he raises to the skies; [16]
 And to his drag his smoking perfumes rise.
 Surely from these rich bounty he derives:
 Surely by these in luxury he lives.
 Shall therefore he his net ne'er cease to spread? [17]
 Nor spare to number nations with the dead?
 **II. For thee, Jerusalem! my post I ††keep;
 E'en on the tower fix'd I knew not sleep,

* From time antecedent to them. Repeat the last letter as a suffix.

† 'My-peculiar-God.' See on Is. xlix. 7. p. 137. note.

‡ Nebuchadnezzar, v. 6., and ii. 5.

§ 'Spoilers.' Is. xli. 2. the Babylonians.

¶ Nebuchadnezzar, v. 12.

¶ Such as when Babylon was taken.

** Twenty-first Sunday after Trinity, morning lesson.

†† Frequentative.

Watchful our *dire besieger to descry,
 To †hear his dread command, and promptly to reply;
 Until Jehovah me addressing said; [2]
 "Write thou a vision: on the tablets laid
 "Even each letter so distinctly spread;
 "That all may run, the vision while they read.
 "Surely as yet a destin'd time must come, [3]
 "Ere breathe at length the vision's certain doom:
 "Doubt not its truth, although it long delay:
 "It hastens to complete its distant day:
 "E'en, though thus far it in concealment lie,
 "Is fix'd, and sure to come, its destiny."
 ‡Shall not Jehovah, to his promise true, [4]
 §Life to his worshippers restor'd renew?
 But crush'd shall || he be, who the world oppress'd; [5]
 And houseless shall the warlike robber rest:
 E'en he, whose craving is, as Sheol, wide;
 E'en who, as death, can ne'er be satisfied:
 E'en who hath all the nations made his own;
 E'en whom have all the peoples serv'd alone:
 Shall not these all their bitter taunts prepare; [6]
 E'en against him a parable declare?

* In the common translations, 'he,' Nebuchadnezzar, i. 6. 12, 13. sq.: but, interpreters have generally understood Jehovah to have been intended.

† An office most worthy of the prophet.

‡ The vision, commencing with this verse, continues to the end of the chapter. It seems to have been divided into four parts, each to be engraven on a tablet of stone that was to be fixed upon the wall in every aspect of the besieging foe. The first tablet appears to end with v. 8.; the second with v. 14., and the third with v. 17.

§ Return from captivity. Answer to i. vv. 12, 13.

|| Nebuchadnezzar, i. 6. 12, 13. sq.

E'en upon him sententious sarcasm fling;
 E'en thus the foe with keen derision sting?
 ' Low falls the mighty *robber from his height :
 ' E'en woe augments on him his plunder's weight!
 ' Shall not thy biters suddenly arise? [7]
 ' E'en thy disturbers wake and thee surprise?
 ' E'en shalt not thou be stripp'd by robberies?
 ' Because thyself hast nations made thy prey, [8]
 ' Thou shalt by spoil from peoples pass away;
 ' No more mankind to †still, a land to ‡bare,
 ' Or a sack'd city's plunder'd wealth to share.'
 Woe hath the gainer gain'd; distressful gain [9]
 To those he wish'd in grandeur to maintain!
 Too fondly dream'd §he, that his nest on high
 Could never reach the fiend, calamity.
 Thy deeds have sunk thy family in shame : [10]
 Thy weakness ruin'd multitudes proclaim.
 Surely a stone from out the wall shall cry; [11]
 E'en shall a building-beam to it reply;
 ' Builder of woe! whose walls were built by wrong : [12]
 ' Whose city citizens unwilling throng!

* In this part of the verse, and more especially at the junction of vv. 3, 4., and at the commencement of v. 5., as well as in subsequent passages of the prophecy, are conjectural emendations, which it is hoped that an opportunity of explaining will be afforded in a prose Translation of the Minor Prophets and of the Psalms.

† The defence of this and other parts of the translation is reserved for the work announced in the preceding note. A paronomasia is here observable,

‡ Lam. ii. 6.

§ Nebachadnezzar; vv. 6—8. a spoiler, 9—11. a changer of the seat of monarchy, 12—14. an oppressor, 15—17. an idolatrous corrupter, 18—20. an idolater. See some of these titles in ver. 5.

' Shall not Jehovah thus thy works o'erturn, [13]
 ' That what vast labour rais'd the fire shall burn;
 ' That what the toil of wearied nations wrought,
 ' E'en as *thyself, shall suddenly be nought?
 ' Then shall the land Jehovah's greatness own, [14]
 ' Widely as spring-tide floods the ocean crown.*

But deep the draught of woe for him prepare, [15]
 Who bids his friend his †poison'd flagon share:
 Nor dreads another's person to inflame;
 Nor shuns to view his sickness or his ‡shame:
 Sated with vile disgrace, thou §boaster vain! [16]
 Drink thou, e'en thou thyself, thou wretch profane!
 Around unto thee comes a plenteous bowl,
 E'en unto sickness which shall drench thy soul:
 Which from the right hand of Jehovah sped
 With' foul disgrace thy ¶glory shall o'erspread.

* Let the poetically speaking stone and beam be allowed both to think and to speak, not precisely as theologians, but as a poet of our country: 'A heap of dust alone remains of thee!'

† The flagon of intoxication. It is doubted, whether, as Grotius thought, vv. 15, 16. contain an allegory. It is rather believed, that the king of Babylon had prevailed on the king of Judah to drink with him, that in consequence he might discover and laugh at the circumcision, not without a view of shaming him into idolatry. See the sequel of the verse, and Lam. iv. 21.

‡ It may be believed, that in the East the heat augmented by excessive drink would prevail on the intoxicated to lay aside the decencies of dress.

§ In uncircumcision.

¶ Boast in uncircumcision over the circumcised, probably Zedekiah before he had rebelled: and thus this verse may fix the time of Habakuk.

Surely the temple's fall thine hand shall *stain, [17]
 E'en †chapels ras'd demand ‡thee to be slain;
 No more mankind to still, a land to bare,
 Or a sack'd city's plunder'd wealth to share.

What to thee, idol! that thine every part [18]
 Hath nicely sculptur'd thy vain maker's art,
 To take of §molten ore thy jointed case,
 And teach thy worship in Jehovah's place?
 Teach him, his hope was vain, his skill is weak;
 That never shall he make his speechless idols ||speak.
 Awake thy woe, who bidd'st thy wood awake! [19]
 Who deadness bidd'st the sluggish stone forsake.
 Will wood or stone receive thy kind alarm?
 Can idols mute thine ear with language charm?
 Their gold or silver may their value teach,
 Whilst want of breath forbids return of speech.
 But in his hallow'd house Jehovah stands, [20]
 Whose speech the silence of the earth commands.

III. Thy word, Jehovah, by my pen ¶hath gone; [**2]
 E'en have I seen what will by thee be done: ●

* Cover, overspread, or, mark. Mal. ii. 16.

† Trs. n.

‡ Or thy successors, as at v. 8., the conclusion of which is here repeated.

§ A molten image was a graven image overlaid with molten metal. See interpr. of Is. p. 105., and Horsley on Hosea, 2d ed. p. 134. The vanity of the Babylonian graver of the wooden image had induced him to think, that when he had overlaid it with gold and silver, it might deliver useful oracles.

|| The participle seems wanting for the last word, in addition to the substantive and adjective; which form a paronomasia.

¶ The verb in Huphal: in v. 16. in Hiphil.

** 1. 'A prayer of Habákuk the prophet upon Shig'.

As years approach thy wondrous work appears,
 E'en all thy purpose in revolving years :
 But wrath in thee no mortal hate betrays,
 E'en tenderness thine ire itself displays.

* Thus God of old from Teman came, [3]
 And Paran own'd his hallow'd name :
 The skies were with his glory crown'd,
 E'en spread the land his splendour round.
 Then more than light his lustre beam'd : [4]
 Rays from his hand tenacious stream'd :
 E'en was his strength concealment deem'd :
 March'd pestilence before his face ; [5]
 E'en † birds were wont his track to trace.
 He stood, the country to descry ; [6]
 E'en nations view'd his searching eye :
 E'en he through ‡ mighty § mountains broke ;
 E'en fix'd on || ancient § hills his yoke :
 E'en pierc'd he unaccustom'd ways,
 E'en paths long clos'd from elder days.
 Seen shrinking from Jehovah's sight [7]
 Was ¶ Og, o'ercome with dire affright :

* This connection with the preceding is expressed in the original by the use of the verb in the future relative. What in the common translations is called a prayer, is rather a divine hymn celebrating the former deliverances from Egypt, and from the nations who opposed the march of the Israelites into Canaan.

† Birds of prey. Michaelis on Lowth, ed. Oxon. p. 111. So Ps. lxxvi. 4., 'the birds of the bow,' the winged arrows.

‡ LXX. robbery. Spoil. Correct at Is. ix. 5., xvi. 4.

§ Powerful and long established nations. Mic. vi. 1.; Ps. cxiv. 4. 6.; Is. xli. 15.

|| Is. xxiv. 5.; Jer. xxxii. 40., xlix. 13., i. 5., li. 26. 62.

¶ See Abp. N.

E'en trembled Bashan's tents around;
 E'en Midian's *curtain-cover'd ground.
 Had floods provok'd Jehovah's rage? [8]
 Could floods thy wrathful hand engage?
 Could the sea move thy vengeful ire?
 These could not indignation fire;
 What time thy people's foes to tread,
 The horses of thy chariots sped.
 Then was thy bow's incessant twang; [9]
 Then in the air thine arrows sang;
 When nations came thy steps to stay;
 When thou through floods didst cleave thy way.
 † Mountains in pangs thy wonders view'd; [10]
 What time the flood thy foes pursued:
 When roar'd the deep in thunder loud;
 When rose aloft its billows proud.
 Astonish'd stood the orbs of light: [11]
 Thy shafts then chas'd the shades of night:
 Thy spear then flash'd as lightning bright.
 Thine ireful march then felt the land; [12]
 ‡ Thrash'd nations then thy vengeful hand.
 § Forth hadst thou from thine orient throne, [13]
 Thy people's great restorer, gone:
 Beneath thine arm had bent thy foe:
 Thy scourge had brought distressers low.
 Thy shafts had pierc'd a || chieftain's head; [14]
 When as a storm his horsemen sped,
 Thy people in affliction's hour
 To break, and secretly devour.

* Tent-curtain.

† LXX. λελ. See ver. 6.

‡ Is. xli. 15.

§ Recurrence to the Egyptian deliverance.

|| Pharaoh.

Had march'd thy coursers through the deep, [15]
 Troubling its waves, a mighty heap.

I *heard thy word with trembling frame; [16]
 E'en the dread sentence, as it came:

My joints a quiv'ring tremor took;
 E'en under me the ground I shook;
 Fearing to view misfortune's †end,
 Or to our ‡banisher §ascend.

But ||though no fig-tree leaves shall give; [17]

Or vine in fruitful produce thrive;

Its fruit the olive shall deny;

And fields no staff of life supply;

Shall from the fold its flocks be gone;

E'en herds the stalls shall cease to own;

Yet will afford Jehovah joy; [18]

Yet will his strength my songs employ.

E'en hath my feet as ¶pillars fix'd his hand: [19]

E'en will he bid me tread upon mine **highest land.

* Ver. 2.

† The taking of the city.

‡ LXX. and see Jer. vi. 25., xx. 4. 10., xlv. 5., xlix. 29.;
 Lam. ii. 22.; Ezek. xxi. 12.; Ps. xxxi. 15.

§ To the top of the walls for the fixing of the tablets, by which
 Nebuchadnezzar would be offended.

|| Whatever may happen. ¶ LXX.

** Judea and Jerusalem. See 2 Sam. i. 19. 25.; Is. lviii. 14.;
 Ezek. xxxviii. 12.; Amos iv. 13.; Micah i. 3.

THE
SONG OF DEBORAH.

JUDGES * V. 2—31.

LET willing warriors to Jehovah pay,
For freedom's triumph gain'd, the grateful lay.
E'en to a prophetess let hearken kings : [3]
Let rulers listen, whilst a matron sings :
For to Jehovah I the song will raise ;
Israel ! to thy God the song of praise.

When by thy steps, Jehovah ! Seir was spann'd ; [4]
When march'dst thou of old from Edom's land ;
Shook earth, dissolv'd the sky, were levell'd hills ; [5]
E'en Sinai wash'd its overflowing rills ;
Own'd all things, Israel ! thy mighty God,
Bow'd to Jehovah's face, or trembled as he trode.

Not thus the † roads were free ; when on the foe [6]
The valiant Shamgar dealt the deathful blow,
Or Jael slew the friendly chief she fear'd ;
When but in by-paths travellers appear'd.
E'en from their towns had all my sons been driven ; [7]
Until myself to lead them had been given.
Until Debórah them to teach arose, [8]
Until Israel me his mother chose,
Oppressors bade them to new gods to bow ;
And cities fenc'd alone repell'd the foe.

* Second Sunday after Trinity, afternoon lesson.

† Omit the original of this word in its second place.

Myriads unarm'd had thus o'erspread the land : [9]

But now my sons enroll'd mine heart demand.

Ye willing warriors ! to Jehovah pay,
For freedom's triumph gain'd, the grateful lay.

Ye peaceful chiefs, white asses who bestride ! [10]

Disputes who sit in gateways to decide !

E'en ye who pass the roads ! repose enjoy ;

E'en let deliverance your songs employ :

For, by Jehovah driv'n, the din of arms [11]

* No more Israel's villages alarms.

E'en to their towns let all my sons repair,

E'en freedom by Jehovah gain'd declare.

Again the voice of song, Debórah, raise ! [12]

Again triumphant speak the words of praise !

Barak, arise ! e'en now thy captives see,

Who Israel depriv'd of liberty.

Then led each martial chief a valiant band : [13]

Then sought Jehovah's soldiers my command.

See from Ephraím sprung a warlike race : [14]

See, Benjamin ! thy sons the † valley trace !

See his enlisted troops ‡ Machír unfold ;

And from Zebúlon's plains the bands enroll'd !

Then too Issáchar's chiefs the tribe prepare [15]

To follow me Debórah to the war, ,

Whom Barak bids each hero to engage

From Reuben's § streams to quell the battle's rage.

Why hast thou dwelt the water-troughs among, [16]

To hear of bleating flocks the peaceful song ;

* For the meaning of the word in this ver. and in other places, translated 'righteousness,' instead of 'deliverance,' see pp. 81. 144.

† LXX.

‡ Half tribe of Manasseh.

§ Jordan and Arnon.

When Barak bade each hero to engage
 From Reuben's streams to quell the battle's rage?
 Stay'd *Gad, e'en †Gilead, by Jordan's tide; [17]
 And Dan, where ‡anchor'd ships securely ride:
 And Asher distant §harbours of the main,
 And craggy promontories, still retain.

But not Zebúlon could inglorious ease, [18]

Or Nephtali his fertile champaign, || please:
 As kings they came the conflict to begin; [19]

To raise with Canaan's kings the battle's din:
 To ancient Taanach came, the foe to find;
 And left the sordid gain of peace behind.

Then from the skies engag'd the orbs of light: [20]

Then in their paths the stars sped, Sisera! thy flight.

Kishon thy people whelm'd beneath his tide: [21]

Kishon, of ancient floods the boasted pride!

E'en trod myself the necks of sons of might; [22]

What time their coursers o'er the fields of fight
 Fail'd to bear off the authors of their flight.

¶ Scorn is to **Simeon and Judah due; [23]

E'en great ¶ contempt their dwellers shall pursue:

For, not with warriors they, their lasting shame!

To aid thy worshippers, Jchovah! came.

* The metre accepts, and the complete enumeration requires נָחַ at the beginning of the verse.

† Half tribe of Manasseh. ‡ למנח.

§ Tyre and Sidon. || D. למח, as in Is. xxviii. 1.

¶ See Mr. P. on the word.

** The other fighting tribes having been before mentioned, it is almost demanded by the exigentia loci, that the unknown Meroz should be Simeon, the verb in the third place the repetition of the participle in the first, with Judah attached to it instead of Jehovah, and the intermediate 'angel' dismissed. The Hebrew scholar will perceive how easily the letters will admit of this conjecture.

Women o'er all let Heber's wife be prais'd ! [24]

Women in tents o'er all her fame be rais'd !

Water the hero ask'd, when milk she brought ; [25]

E'en a rich bowl of butter-milk unsought !

Her hand outstretch'd a tent-peg firmly clasp'd ; [26]

E'en her right hand the workmen's mallet grasp'd :

E'en deeply pierc'd she, Sisera ! thine head :

E'en the driv'n peg she through thy temples sped.

* Before her feet, beneath the mortal wound, [27]

Sank the fall'n hero lifeless to the ground :

Before her feet he bent, no more to rise :

E'en there he clos'd in endless night his eyes.

Fix'd in the window, whence no son she spied, [28]

The chieftain's mother through the lattice cried :

' Where, Sisera ! so long thy chariot stays ?

' What cause thy chariot-wheels so long delays ?'

Discreetly thus her virgin train reply ; [29]

E'en she rejoins to each their cheering cry :

V.† 'Can they not find—?

M. ' E'en now they share the spoil.' [30]

V. ' A girl ?'

M. ' Two girls reward each soldier's toil.'

V. ' For Sisera a richly-varied vest ?'

M. ' E'en is he now in colours broider'd drest :

' E'en doubly-broider'd hues adorn the spoiler's breast.'

But thus, as perish'd Sisera, may all, [31]

Jehovah ! who oppress thy people, fall !

E'en thus may they, who aid Israel, rise ;

As soars the noontide sun in splendour through the skies !

* The ill effect of this verse, read in churches, even common hearers must have felt.

† Michaelis upon Lowth, ed. Oxon. p. 75. thus distributes and interprets the lines, as a dialogue between the discreet virgins of Sisera's mother and herself.

THE
SONG OF HANNAH,
THE MOTHER OF SAMUEL.

1 SAM *II. 1—10.

HATH made Jehovah to exult mine heart,
 E'en rays of splendour from mine head to dart:
 My joyful mouth is wide against my foes;
 Whilst for thine help my frame with gladness glows.
 Who, as Jehovah, will protection grant? [2]
 What other God can give the good we want?
 Vaunters! your speech from many vaunts restrain: [3]
 Let words perverse your cautious lips contain:
 A God supreme in knowledge he presides,
 Jehovah, who events with wisdom guides.
 Bows of the strong asunder have been snapp'd: [4]
 The stumbling weak with strength have been inwrap'd:
 The full have been reduc'd to live by hire: [5]
 The hungry † have been rais'd above desire:
 The barren have at length seven children bless'd:
 ‡ The fruitful womb hath feebleness depress'd.
 Jehovah's hands now death, now life, dispense; [6]
 Now down to Sheol hurl, now raise up thence.
 E'en poverty, e'en wealth are his to give: [7]
 These grovel, as he bids; and these in splendour live.

* Third Sunday after Trinity, morning lesson.

† Heb. Have ceased to rob.

‡ Jer. xv. 9.

Up from the dust he lifteth the distrest, [8]
 Need's sallow children who on *laystalls rest ;
 With princely minds to seat them, side by side,
 Joint-heirs of honour's throne, of honour's pride.
 Surely Jehovah form'd earth's ambient air
 The stable world in equipoise to bear.
 † He his own worshippers shall guide aright ; [9]
 Whilst others sweep away the shades of night :
 ‡ Surely a man, who would by strength prevail [10]
 § Against Jehovah, of his end must fail.
 Before Jehovah's thunders fall his foes ;
 E'en from Jehovah comes the earth's repose :
 E'en he around his king his strength hath spread ;
 E'en rays of light hath rais'd from his anointed's head.

* The same as Lam. iv. 5. p. 292. 'Dunghills.'

† The mother of Samuel seems, in vv. 9, 10., prophetically to refer to the Davids and to the Assyrian enemies. Observe the uncertainty of the LXX in vv. 9, 10.

‡ Begin v. 10.

§ Retranspose.

THE
LAMENTATION OF DAVID
OVER
SAUL AND JONATHAN.

2 SAM. I. 19—27.

ISRAEL'S *column on thy †mountain's brow!
 How, warrior, lie the valiant compeers low!
 Be not in Gath proclaim'd your foul defeats! [20]
 Fill not the news in Ashcalon the streets!
 Lest maids in foreign song o'er you rejoice:
 Lest maids profane uplift th' exulting voice.
 Not on Gilboa's hills be dew or rain, [21]
 Nor fields of harvest wave with golden grain!
 For upon them was vain the warrior's shield;
 Th' anointed's ‡armour strew'd the battle's field.
 Match'd with thee, Jonathan! the stoutest foe [22]
 Ne'er stay'd the terror of thy twanging bow:
 Ne'er from the sword of Saul ceas'd hostile blood to flow.
 Had liv'd the chiefs in fame and friendship one; [23]
 Nor parted death the peerless sire and son:
 E'en they in swiftness mock'd the eagle's flight;
 E'en they in strength surpass'd the lion's might.

* LXX.

† Is. lviii. 14.; Ezek. xxxviii. 12.; Amos iv. 13.; Micah i. 3.;
 Hab. iii. 19.

‡ Dr. K.

For Saul, Israel's maids ! your sorrow flow, [24]
Who bade your dress with Tyrian purple glow ;
Who bade embroid'ry's golden pencil trace
O'er all your silken robes its magic grace.

How, warrior, lie the valiant compeers low ! [25]
Surrounded whom with countless hosts the foe,
Brave Jonathan ! upon thy mountain's brow.

The fate of thee, my brother ! I deplore ; [26]
The pleasant, friendly, Jonathan no more :
My strong regard for thee hath fill'd my mind ;
E'en less could me in friendship women bind.
How, warrior, lie the valiant compeers low ! [27]
Their massy weapons how lie broken by the foe !

THE
LAMENTATION OF DAVID
OVER
A B N E R.

2 SAM. III. 33, 34.

ABNER! unjustly thou thy death hast found!
Thine hands, as felon's hands, were never bound; [34]
No fetters held thy feet: e'en, as life's breath
'Th' assassin's steel extracts, thou mett'st thy death.

**PROPER *LESSONS to be read at MORNING and EVENING PRAYER,
ON THE SUNDAYS, AND OTHER HOLYDAYS, THROUGHOUT THE YEAR.**

LESSONS PROPER FOR SUNDAYS.

LESSONS PROPER FOR SUNDAYS.

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Sundays of Advent.		MATTINS.	PAGES.	EVENSONG.	PAGES.
The first	Isaiah	1 27. 360	Isaiah	2 28. 362
2	.. ..	—	5 33. 364	—	24 67. 373
3	.. ..	—	25 68. 373	—	26 69. 374
4	.. ..	—	30 76. 375	—	32 80.
Sundays after Christmas.					
The first	.. ..	—	37 92.	—	38 93.
2	.. ..	—	41 107.	—	43 118.
Sundays after Epiphany.					
The first	.. ..	—	44 121.	—	46 129.
2	.. ..	—	51 144.	—	53 151.
3	.. ..	—	55 159.	—	56 162.
4	.. ..	—	57 165.	—	58 173.

* Not in the Hebrew Bible are omitted. Unnoticed in the preceding sheets are blank in the page columns. Verses, with notes of reference in the page columns, are annotated beneath.

Sundays after Epiphany.		MATINS.		PAGES.		EVENSONG.		PAGES.	
The-fifth	.. .. .	Isaiah	— 59	176.	—	Isaiah	—	64	191.
6	.. .. .	—	— 65	193.	—	—	—	66	197.
Septuagesima	.. .. .	Gen.	— 1	*vv. 2. 26.	—	Gen.	—	2	
Sexagesima	.. .. .	—	— 3	†v. 19.	—	—	—	6	†v. 3.

* Gen. i. 2, 'Even-a-wind-of God caused-an-agitation'—

A powerful wind. See note on Lam. iii. 33. p. 289. for this manner of expressing the superlative degree; and also Mr. Parkhurst on the verb of the participle.

— 26. 'Then said the Aleim: We will make man in our image, according to our likeness.' Mr. Parkhurst. But if, as some grammarians assert, the plural sometimes denotes only an intensity of the singular, the translation may be: Then said the great God; I will make man in mine image.—Let it also be suggested, that the lengthening only of a Yod to a Nun or to a Vau, may have altered the reading from, Man *shall be made*, which the Nun in Syriac denotes. Upon the strength of this verse the chapter is also the morning lesson for Trinity Sunday. An annotator who would not desire to be a Jerome, and who with any integrity must have left his Damasus, if he had had one, at p. 29 of the preceding sheets, refers the reader to Dr. Jortin's account of the last-mentioned saint, Remarks on Ecclesiastical History, vol. iii. pp. 23—27. ed. 1805, and to the bottom of p. 8 of the same vol. for the '*virtue*, if religion can be profited by it.'

† Gen. iii. 19. King James's translation never having been enforced by authority, the following commencement of this verse has been preferred: 'In the anxiety of thy countenance shalt thou eat bread;—

‡ Gen. vi. 3. 'Then-said Jehovah; Shall-not continue

'My-breath in-man for-a-long-time;—

		MATINS.	PAGES.	EVENSONG.	PAGES.
		Gen. 9. to ver. 20		Gen. —	12
Quinquagesima
Lent.
First Sunday	19. to ver. 30	.. ..	* v. 14.
2 —	— 27	.. ..	34 n. 325.
3 —	— 39	.. ..	42
4 —	— 43	.. ..	45
5 —	Exod. — 3	Exod. —	† v. 9.
6 —	— 9	§ vv. 15. 16	n. 293.

So the LXX read the verb, which gives a sense better suited to the sequel of the verse. The *divine particula causæ* had continued many hundred years in each of the patriarchs recounted in ch. v.

* Gen. xiii. 14. 'No part of the Bible (perhaps) is so absurdly translated as this is at present.' Dr. Kennicott, State of the Hebrew Text, p. 511. He renders: 'On the mount Jehovah will provide.'

† Exod. iii. 6. 'Had not this proof, as it is called, of a future state been thus brought to the Sadducees from Moses, his words would have only been understood to respect Abraham, Isaac, and Jacob, whilst they were living.'—MS. Exceptions to Dr. Jortin, vol. i. p. 308.

‡ Exod. v. 9, end. 'Even-let-them-not regard the-words-of a-false-god.' So Pharaoh called Jehovah. Of the last word see preceding interpretations, *passim*.

§ Exod. ix. 15, 16. 'For now I would have stretched out mine hand, and would have smitten thee and thy people with the pestilence; and thou shouldst have been cut off from the earth: but indeed for this have I continued thee, to show thee my power.' Bp. Newton.

		MATINS.		PAGES.		EVENSONG.		PAGES.
		Exod.	— 12	Exod.	— 14	Exod.	— 14	
Easter-Day
Sundays after Easter.
The first	Num.	— 16	Num.	— 22	..
2	—	23. 24*	—	— 25	† v. 8.
3	Deut.	— 4	Deut.	— 5	..
4	—	— 6	—	— 7	..
5	—	— 8	—	— 9	§ vv. 4. 16. sq.
Sunday after Ascension Day	—	— 12	—	— 13	..
Whitsunday	—	— 16. to ver. 18	Isaiah	— 11	54.
Trinity Sunday	Gen.	— 1	Gen.	— 18	|| v. 2.
Sundays after Trinity.
The first	Josh.	— 10	Josh.	— 23	..

* See the preceding metrical translations. † Num. xrv. 8. — 'and the woman, in the bedchamber: so the plague'—

‡ Deut. vi. 25. 'Even-acquittal it shall be to us.'—So ix. 4. sq. See preceding Interpretations, *passim*.

§ Deut. ix. 16. sq. 'Ye-had-been-idolatrours against-Jehovah.' See n. on Lam. iv. 6. p. 293.

|| Gen. xviii. 2. Samaritan and LXX. 'and-he-bowed-himself.' Jerusalem: 'and-they-bowed-themselves.' 19. Read: 'to-practise acquittal even-written-law.' 20. n. 293. 23. end. 'Whether-also wilt-thou-destroy acquitted-persons together-with idolaters?'

¶ Josh. x. 6. The *hiphil* of *וַיִּבֶן* denoting to deliver, is explained by the immediately subsequent verb, to help.

— ver. 13. The book of Jaaher, the book of songs or sentences divided as with a saw; from the verb defective Phe Nun.

Sundays after Trinity.			MATINS.		PAGES.		EVENSONG.		PAGES.	
The second	Judges —	4	*21.	Judges —	+5	397.	
3	1 Sam. —	2	†vv. 1—10.	1 Sam. —	3		
						§35.				
4	—	12	||vv. 7.10.11.	—	13		
5	—	15		—	17	†v. 12.	

* Judges iv. 21. The observation, p. 360. on the deceit and supplantation in Gen. xxvii. 28. is applicable to the treachery and cruelty recorded in this verse, and further celebrated, ch. v. 26. sq. In v. 4. read, 'dispensed written law [Deborah] to Israel.' In v. 17. the word, often denoting prosperity, the public translators rightly, 'peace.'

All was well between the parties. Thus 2 K. ix. 17, 18, 19. 22.: 'Is all well?'

† Judges v. See preceding metrical translations. ‡ 1 Sam. ii. 1—10. See preceding metrical translations.

§ 1 Sam. ii. 35. ——— 'even-he-shall-continue-to-walk before-me'

'As-mine-anointed during-all the-days.'

The limited sense of the concluding phrase, which also occurs i. 28., is shown by the like limited sense of the other phrase 'for ever,' with which i. 22. concludes. See n. on Jer. xxxi. 36. p. 252.

|| 1 Sam. xii. 7. See pp. 81. 144. for the meaning of the word in this v. commonly translated 'righteousness:' also Judges v. 11.; Dan. ix. 16., and Micah vi. 5., in all which, and in other places, it should be rendered 'deliverance.'

—— 10. 'We have been idolatrous.' Usually, 'We have sinned.' See n. on Lam. iv. 6. and n. on Deut. ix. 16. above. Literally, 'Baalim' and 'Ashtaroth' denote 'great men' and 'money;' the latter stamped with the figure of a sheep.

—— 11. For 'Jerubbaal and Bedan,' read 'Gideon and Barak,' and for 'Samuel,' 'Samson.' Dr. Kennicott, above, 89. 527.

¶ 1 Sam. xvii. 12. For 'went among men,' read 'got into infirmities.' Secker and Parkhurst.

Sundays after Trinity.			MATINS.		PAGES.		EVENSONG.		PAGES.	
The sixth	..	..	2 Sam.	—	19	• v. 31.	2 Sam.	—	19	+ 14, 20, 29.
7	..	..	—	—	21	† 19.	—	—	24	
8	..	..	1 Kings	—	13	§ v. 34.	1 Kings	—	17	|| v. 24.
9	..	..	—	—	18		—	—	19	
10	..	..	—	—	21	¶ 10. 21.	—	—	22	** v. 16. 21.

* 2 Sam. xii. 31. 'And the people which were therein he brought forth, and appointed them to make saws, and iron harrows, and to make ax-heads in iron; and transferred them over to work in brick-kilns.' See Sermon on Fast, 1808.

† 2 Sam. xix. 14. Engl. 13. See n. on 1 Sam. ii. 35. above.

— 20. Engl. 19. ¶ 19 Punishment, not 'iniquity.'

— 29. Engl. 28. 'Acquittal, or defence; not 'right.'

‡ 2 Sam. xxi. 19. Correct from 1 Chron. xx. 5. 'Then slew Elhanan, the son of Jaor, Lahmi the brother of Goliath of Gath.' Dr. Kennicott, p. 79.

§ 1 Kings xiii. 34. 'And this thing was the calamity of the house of Jeroboam'— See n. on Lam. iv. 6. p. 298.

|| 1 K. xvii. 24. 'The word of Jehovah in thy mouth is the faithful promise.'

¶ 1 Kings xxi. 10. 'Thou hast blessed God even-Moloch.' Mr. P.

— 21. See note on Isaiah xxxiv. 3. p. 85.

** 1 K. xxii. 16. See n. on xvii. 24.

— 21. See n. § 244. and Mr. P.

Sundays after Trinity.			MATINS.		PAGES.		EVENSONG.		PAGES.	
The eleventh	..	..	2 Kings	—	5	*18.	2 Kings	—	9	+8. 11. 23.
12	..	..	—	—	10	—	—	—	18	+v. 27.
13	..	..	2 Kings	—	19	§ vv. 21—28.	2 Kings	—	23	—
14	..	..	Jerem.	—	5	211.	Jerem.	—	22	236.
15	..	..	—	—	35	243.	—	—	35	243.
16	..	..	Ezek.	—	2	299.	Ezek.	—	13	307.
17	..	..	—	—	14	310.	—	—	18	318.
18	..	..	—	—	20	319.	—	—	24	329.
19	..	..	Dan.	—	3	—	Dan.	—	6	—

* 2 Kings v. 18. Dr. Whitby's, Mr. Brown's, and in some editions of the Bible the marginal interpretation of this verse cannot be admitted. The participles are indeed of all tenses; but, the common rendering is the most natural. Naaman might have bowed himself in the house of Rimmon as any one may bow himself in the church of Rome, wherever the law of the land so directs. The case was very different from that of a whole people departing to idolatry after having been better taught.

+ 2 K. ix. 8. 85. 92.

— 11. 245.

— 22. 'Idolatry of thy mother Jezebel.' See notes on Ezek. vi. 9., xvi. 15.

† 2 Kings xviii. 27. See Interpretation of Isaiah xxxvi. 12.

§ 2 Kings xix. 21—28. See Is. xxxvii. 22—29. in Introd. xviii. xix. and p. 360. In v. 3. is a comparison between the distress of a siege and the distress of child-bearing. The relief in both cases was the same.

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25	..	—	—	15	—	—	14
26	..	—	—	17	—	—	16
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St. John	Eccles. —	5	— —	6
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Monday in Whitsun Week	Gen. 11. to v. 10		Num. 11. v. 16. to v. 30	n. 342.

* See First Sunday in Lent.

		MATTINS.	PAGES.	EVENSONG.	PAGES.
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'Even-fruit-of the-land for-prosperity, even-for-the-
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